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ABSTRACT

In order to determine what the parents of children attending public school on the Navajo and Hopi reservations want of education, a random sample of 10% of all parents having 1 or more children in attendance in 1 of the 6 public school districts on the reservations was taken. For the segment of the study described in this volume, a projective-type test was developed and administered in parents' homes by interviewers who were selected (by recommendations obtained through local chapter houses) as being respected and skilled in bilingual communication. The transcripts resulting from parents' responses to the 3 pictures and 5 questions of the projective test were then analyzed, and 10 "ideal" values common to all parents were identified by means of a count on themes (key words) running through the transcripts. Significant differences between types of parents in the sample were then identified as a function of racial affiliation, and 10 "behavioral" values were identified for the Indian parent and 10 for the non-Indian parents. It was concluded that Indian parents have a strong desire for (1) quality education for their children, (2) a strong economic base, (3) vocational programs, (4) bilingual programs, and (5) local control of schools. This document contains samples of the transcripts, discussions of the ideal and behavioral values that were identified, and a copy of the projective test.

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A STUDY OF PARENTAL ATTITUDES AND
VALUES TOWARDS EDUCATION
ON THE NAVAJO AND HOPI RESERVATIONS

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PART III

Parental Values

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Conducted by:

Southwestern Behavioral Institute, Flagstaff, Arizona
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For the purposes of:

1. Determining what the parents desire of public education on the Reservations;
2. Identifying the significant values of the parents;
3. Modifying and strengthening the school program in a manner consistent with the research findings.

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A final debt of gratitude is owed to the 534 parents who cooperated in this study, dedicating a considerable amount of time from their busy schedules, in the belief that the education of their children is important, can be improved, and involves the cooperative efforts of the school and the home.

Our cover: Mrs. Nora Singer being interviewed by Mrs. Marilyn Dalton, Kayenta, Arizona.

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FOREWORD

This is the third of three volumes reporting on parental attitudes and values towards education on the Navajo and Hopi Reservations. The first volume contained a review of the literature. The second volume reported the responses of 520 parents to a 97-item questionnaire, in addition to stating the purposes, design, hypotheses, and long-range objectives of the study.

This volume presents the responses to three pictures and several questions (Appendix) dealing with parental values and education. It includes:

1. The parental transcripts. Of the 520 parents in this study, 255 responded to the final portion of the instrument. These responses were subsequently translated and transcripts were prepared from these translations.
2. Ideal values. The themes repeated in these transcripts and the percentage responses to the 97-item questionnaire served as the basis for the researchers inferring 10 ideal values. These are values that all parents, regardless of educational level, age, race, social class membership, or urban-rural affiliation, hold in common.
3. Behavioral values. The researchers then examined all of the significant differences between the parental responses as a function of the five criterion variables and arrived at 20 behavioral values. These represent specific differences between the parents in how best the ideal values

might be realized for their children. Only race was used in the final analysis because obtained differences on this variable were more frequent than on any of the other four, there was a high degree of correlation of race with the others, and clarity in presentation required it.

4. Summary and conclusion. A summary of the overall results, together with some of the implications for education, and directions for future research, are suggested.

A sample of approximately 15% of those transcripts were selected for presentation here as inclusion of more would have been impractical.

The transcripts are the parental answers to the questions and pictures shown in the Appendix. There are five question areas with Indian parents noted by an I before the transcript and non-Indian parents noted by an NI.

The original tapes, together with the transcripts, are in the Library of Northern Arizona University, available to future researchers. Following are the transcripts of the parents' responses to the pictures and questions. There is probably no better source of information concerning parental values than their own words.

PART III

PARENTAL VALUES

PARENTAL TRANSCRIPTS

(I=Indian NI=non-Indian)

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

96 (I) "As I think about it, they should be taught about the old Navajo way, and that they should not forget the traditional way. Also they should learn how to speak and write the Navajo language. This is how it is at places. I think that way they will understand Navajo, because there are some who don't understand Navajo. When you speak to them, they just look at you. The Navajos speak English, not Navajo, and have to have interpreters, which is difficult."

105 (I) "Thank you. According to what is asked on the interview sheet, the Navajo livelihood and ways and beliefs are very important. Many of us believe these aspects of life should be taught to our children. I believe this, too. Our ceremonies and legends and other things known only by the traditional medicine men are also important because these guided them up to this present day. The white man labels us Indians because we possess so many aspects of traditional living. Our culture is fading out today. If we ever lose our legends of our migration from the lower world to the top world, legends telling of how our mountains went crazy and how they smoked, and other legends, we will lose our identity. All of our legends aren't written, but told by word of mouth. Our legends are also interwoven with religious beliefs and symbols. Even the Anglos don't understand why we are so religious. We have so many religious ceremonies which are vital to us. Legends, songs, dances, holy symbols, are all part of us. We have sacred mountains and places. We have sacred supernatural beings which we worship. We also have good spirits who live among us. For these reasons, we pray at sunrise, we pray with corn pollen in the morning, noon and night, fall to the symbols of our religion. Our symbols are our relatives. For these

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

105 (I) (continued) reasons our culture is very religious. We must relate our culture to our children, it's important that we do this. We still have many medicine men who are still living among us. Our traditional way of life has many principles of living interwoven in it. Our ceremonies are special. Some repair our beings, prayers, some can only be performed in winter, some only at night. Our legends can only be told at certain times of the seasons. There are some ceremonies performed to obtain rain, but there are many bad ceremonies. These bad ceremonies shouldn't be relearned. There are many things I know our children have questions about, like star gazing and hand trembling. Questions like, why is it performed, is it effective. We must have our children learn and know our legends and traditional ways and principles. We are Navajos, we will never fade out, we are Navajos. No matter how hard we scrub ourselves, we will always be Navajos. Our skins will never change. If we were ever to lose our culture, we would lose our identity like the colored people of this country. If we teach our children our culture, we will always have our identity. We have derived from the blankets of the night atmosphere. I have ground at my feet, our holy ceremonies at my head, lightning wrapped around me, I have many rugs around me. We came and are born into our cradle boards. These will give our children purpose in being Navajos. Our clan system is most important. Our children intermarry with Anglos, Hopis, other tribes and races; it is shameful. It is a disgrace. If one is a Navajo, he should remain a Navajo. These cases with intermarriage, there is lack of communication. These people have lack of pride in their tribe. Half-breeds have no identity, no clan. If one is Navajo, there is his clan, he is related to all Navajos in a universal way."

106 (I) "I think the thing in the Navajo way of life that is important for my child is impression of the language."

263 (I) "My first child who is a son already knows his

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

263 (I) (continued) own traditional way of life and he understands it fully. He lives a good, straight life. He knows his future. He teaches his kids the traditional life so they will understand it. Because he knows the ways of the Navajo life he does not drink nor do anything bad."

264 (I) "In my opinion, my children ought to know their own Navajo religion, as far as religious ceremonies are concerned in the squaw dances and so on. I believe they should know their Navajo clans and what clans they belong to."

268 (I) "I myself was raised in the traditional setting by my maternal and paternal grandparents. One of the earliest values that I learned was that a family stays together through good times as well as adverse times. It is important a family should stay together as long as possible. I am now teaching my son to instill in himself that family cohesiveness is very important. Even today in this Navajo society, the family tends to go large, I mean from six to twelve children, so there is a natural tendency to share and share alike and also to help your extended family whenever you are asked to do so. I am stressing to my son that this is important. It is important that he know the history of his family, the Navajos, the Indians. Thirdly, I instill in him to respect his elders and anybody who has an authority over him, which includes his relatives and other people as well as the councilmen."

269 (I) "I would like my children to know the history of their Navajo people."

282 (I) "It seems like the traditional way is irrelevant, so now education is the key to our children's better future lives. It will give them to realize their aims and straighten those who are off the right road."

286 (I) "I want my children to know their own Navajo culture. The tribe is losing its culture; it's no wonder some people are going out of their mind, mainly because

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

286 (I) (continued) they have no idea about it."

343 (I) "What I want my child to really learn is that he may obey his grandparents or how grandparents used to talk to their grandchildren. This is one of the things that should be taught to children, a respect for grandparents."

363 (I) "I think of my children to have a good education and have a well-paying job afterwards."

357 (I) "He should finish high school, then go higher into college. After that he will learn a trade that will help him in his future. That's what I think is best for my child. If they go to a higher level of schooling, I believe they will find a good job, that's why I really urge my children to go to school."

82 (I) "The most important thing for my children and Navajo people's children to learn is God's words or religions. That's how I learned when I became a Christian, that the only way life is perfect for the people, you can't do anything wrong after you became a Christian."

48 (I) "Well, this 'way' has been in our culture for a long time and we (the younger generation) do not know much about it, except a few heresays and stories about it that we did not see or realize. We presume that the prime ingredient was the living off of animals and the land in general. But the old ways are past now without any of their influence on us or our children. Today education is the prime ingredient, but we do believe that our children must learn about some of our old ways. They must not forget that we (Navajos) are all relatives and if they don't realize the importance of our history, then they definitely must realize the importance of retaining their language. It is the language, we feel, that is most crucial to our children, not necessarily our history or culture since they know little of them. It must be our language that must be cherished above all things because it is the essence of our way of life and communication."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

49 (I) "Vocations should be relevant and essential for life. Nowadays, we are losing our traditional Navajo culture and the Anglo culture is most accepted and dominant. It is hard and maybe impossible to transform the young generation back to the traditional culture, so this modern life should be relevant."

50 (I) "I want them to learn how to weave and things, that's what I think. Those that have learned to weave are weaving, so I really want them to learn to weave so they will know."

55 (I) "I believe that the most important thing for our children to know is education in the Anglo's way of life. I want them to know and acknowledge the 'new way of life' because the old ways are passing out and there is not much they can do in our way any more. Whereas, in their (Anglo's) culture they learn the trades of an automobile mechanic, carpentry, and others, and they seem pretty self-sufficient when they earn money and learn these trades. So, we urge all our old officials and you younger ones to educate our children. We of the older generation have nothing much to offer them, because some of us are even forgetting our traditions as a people. We forget our songs, ceremonials, and we have no way to relearn what we have lost. In a few years, this education is going to become more superior than we can imagine and we can only speculate on its significance to our lives and most of all, to the lives of our children."

160 (I) "I don't know very much about the question you asked, but I'll say what I can about the Navajo way of life, although I don't know that much. It is true we all have our own problems, either in Navajo life or in Anglo, and we all want the good things for our children in order for them to profit from it and progress. Also for them to keep up their education."

183 (I) "I like children to be in school and have a good education. Also, I want good, well-trained children and for them to have well-trained teachers."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

189 (I) "Yes, learning things in the traditional way along with others, that would be nice if our children are educated that way. I wish that it could be done and talk to the instructor and confront them with this, since I'm not educated. My children are going to school from home, so I'm used to the bus coming in and out, even the driver is nice, that I appreciate. At school, if a student would like to see a medicine man, teaching and stressing some factors about the ceremonies. If we just stress education alone, then we have forgotten ourselves as Navajos. So I think a medicine man would benefit some children about the purposes along with the educational need. Weaving instruction to girls would be fine along with Anglo society's need. I appreciate it that they tell us to run the school the way we want to; before, nothing was said about this."

191 (I) "My children's going to a white man school and learning to live as a white man is most important. The children who are going to a BIA school don't learn as much as those going to public school. The further my children will be able to make a living for themselves if they teach them well. They will learn to type and use this to get a job. When they finish high school, I will be proud. Then they will get jobs, they will be able to support themselves. Then after that they will get jobs like typist, wood sawer, building houses, painting houses, leather craft. Even if I didn't go to school, I saw children learn to make different things in school. My son is learning how to do leather craft work. My grandfather used to say our rope was the only thing that was needed to ride a horse. Our sons can learn to work with leather to make all the gear needed for a horse. After they finish school, they make these things. The Navajo councilmen who run the school use the Navajos' money to help find work. We can't do this kind of work. My teacher, we go to school at the chapter house, we are going to school tomorrow; we try to tell them that our children should have a place here to learn how to do leather craft so they can go to school with us. It has not started, but our teacher says it will be started. We are learning to weave a basket, I am almost finished

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

191 (I) (continued) with mine. The school is teaching these children how to do leather craft. The school was started with Navajo money. With the things they learn, they can earn a living. This problem at the chapter, I don't know who is paying for this."

192 (I) "We have been living according to the Navajo custom, but today everything is changing. What I mean is, the Navajo student wants English language more than anything else. They are beginning to speak more English, but we that didn't go to school are wondering what they are talking about. They don't want to use their own language (Navajo), but they change to the English language. I like this very much, my children. Even though I didn't get an education, I wanted to speak the white man's language, but I would have been if I did go to school. I like how the kids are going to a school called 'public school.' Some of them are finishing school, and I am happy about that."

198 (I) "Grazing sheep, cattle growing, and planting corn, pumpkin, and watermelon. When sheep graze you need to have your own land. Livestock grazing is hard life. You have to look after your sheep every day. If you are lazy, you wouldn't get the most out of it. The same goes for planting corn. You need to have a good fence. Irrigating is needed and hoeing weeds. It takes quite a while to wait for food, but it's worth it. After harvesting, a storage place is needed for the winter, a place where the food can't freeze or bugs get to it. This is how it is done. That's all I have to say."

41 (I) "We all made a mistake because we didn't really finish our high school years. The questions are being asked about the present times of how you are living. They needed to know if you still have some woods, food and water left at your home. They needed to know if somebody gets sick in the Navajo way of life, you got to do something when this event comes up in the Navajo way of life. Learning how to spin, card, weave, and cook in the Navajo way are the most important things to us."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

136 (I) "To learn later on in the future and make a living for themselves. That's how I'm thinking. There are some things I don't like, especially during the weekend when they hold a dance at different places on the Reservation. We think for our own children and the school is the same way, that's what I like about it. Talking to our children will be a way to teach them and telling them what is wrong and right to do. I talk to my children mostly every day. People among us talked about our saying that our children are walking along the highway's side. If we only tell them what's wrong, they might straighten themselves out. I wish I was speaking English so I can just go up to the school faculties and talk with them about our children's behavior. When something comes up or I get a letter from school, I always ask people to interpret for me. I always wish for them to finish their senior high and continue on to higher education and finish it, even though I have nothing to pay for them and I really don't own anything myself now. I also wish I could get to know the school system. Two of my own children finished school already and I have been trying to encourage them to continue. To keep our children in school and not even miss one day of school, then they can learn more than the others that miss some days of school."

117 (I) "Livestock improvement, farming improvement, woolwork, carding, spring-weaving, and cooking in the Navajo way."

140 (I) "Right now all they want to learn is more of the Anglo way of life."

4 (I) "My children don't even know about their own Navajo culture, partly because I wasn't raised in the traditional way. But I think schools should provide Indian studies programs so our children will learn their own culture. Nowadays, some of our children don't even know how to talk Navajo, no knowledge of making rugs nor making fried bread. Indian education will get them to know about the Navajo way of life. Indian studies programs are now being introduced and I think they will get stronger as time goes by."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

9 (I) "It is most important for the Indian students to associate themselves with both the Anglo and Navajo cultures. A person's identity and principles of life are important to his future. His possessions, like livestock, religion, and materialistic items all have holy ceremonies and songs related to this purpose. Our children must learn this to enable them to live in holiness and belief in our traditional way of life. If our children were to be taught this, they would know their identity and would be able to conform to the Anglo's way of life; the Anglo's language would be easier for him to grasp and speak. If he would have an understanding of both cultures, he would accept his culture and at the same time, conform easily to the Anglo culture and be successful in it, too. They will be religious in the traditional way. These are most important for our children to learn in our schools today."

13 (I) "I will answer a few questions and talk for awhile, for I don't know how long I will talk. After I'm finished, it will go to the school. I think it's nice if we would hear the results, however long it will take. After they have all been checked, we will be hearing back about it."

14 (I) "Herding sheep, taking care of cattle, rug weaving, and some type of craft like leatherwork, that's what I want my child to learn. Doing field work, planting corn, knowing something about different plants."

201 (I) "I think the traditional way of living, the Navajo language, the affectionate way the Navajos live and also their traditional religion."

216 (I) "The first thing a person would want to think about is that when a child goes to school and learns how to speak English, also how to do things the Anglo way. What we are doing is that we are making our children speak only the English language. I feel that in the Navajo way of life we as the people who are called 'dine' have a life and in it we are taught first the language and next are our children that are in school we have to think about

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

216 (I) (continued) and we don't explain the right ways of the Navajo life to them. The reason for this is the second thing--in our Navajo way of life we have clans and we should know our clans, know our relatives, grandparents, etc. If a person knows all this, he can identify himself. The children should be taught this and the third thing is around here things that are not to be done. The reason for this is us adults that are the mothers and fathers should teach our children the things that they need to know and that will help them in school when they do start to school. That's the way I feel about it."

299 (I) "We wish that the kids could learn both languages concurrently. With the Navajo language, the contexts of the language are not written so it is only necessary that there be a translator who can translate from Navajo to English. This will show that one must speak both languages to be complete."

306 (I) "I would like my son to know how to make Navajo things like moccasins, silver works, and how to talk Navajo. Even if we are told to follow the white man's way of life, I think the Navajo way of life is better."

436 (I) "The Navajo history, how we live, and the life they lived coming from Fort Sumner to here. I think that's really important."

489 (I) "Thank you for coming to me for this reason today. Our children that are going to school probably have some meaning, but we don't know exactly what it is. So I myself think that the Navajo ways of life have some meaning too, right from the beginning. I don't know how we used to live before the Anglos came to our country, but there used to be sheep, horses and cattle, which we used to live on and there also were rugs and different kinds of food. So this is what must be brought back to them today, live silversmithing and the Navajo ways of handling things. If they learn all this again, it will be good for them. And also the Navajo singing and old Navajo stories should be learned, but today the kids look like they're dumb walking around. I think that's one of our real problems."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

496 (I) "I think the most important thing for my child to know about the Navajo way of life is the cooperation of the groups working together to help each other rather than working to help one by himself, working against each other. I also think the patience, the willingness to wait until the time is right for things rather than rushing on and running by a clock would be important for her to know."

526 (I) "The Anglo way of life is more appealing to my children, although they have had the opportunity to learn both. The children now must have interest in their culture. It isn't a subject which can be forced on a person to learn, a person must have a desire to learn the culture first."

528 (I) "This is the first time anyone has ever asked if they could interview me. Your generation is progressing well and you are successful in what you attempt. I have little livestock; only a few sheep which I tend."

104 (I) "According to the Hopi belief, we should teach our children never to forget the Hopi way of living and the Hopi way of religion. These aspects of living should never be forgotten."

262 (I) "I think our children should learn about clans and history way back, so that our Navajo way of thinking and living in some areas can still be practiced, when our children grow up to be mothers and fathers."

102 (I) "Education is the most important because they will learn an occupation which will help my children in providing them with the essentials of living and maybe they will in some way return some help to me when I am in need. The traditional way of living is very risky in that you must gamble because in some seasons there isn't enough rainfall which causes lack of water and green pastures. This will, of course, cause a loss in your investment in your livestock. This is the reason I am in favor of having my children educated in order that they pick a more profitable occupation. I wish my children success in their

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

102 (I) (continued) futures and hope they will be able to help one another succeed in the modern society of today. I feel that I have been successful in the traditional way of life, so I hope that my children will be educated well because education is a guarantee to success in our society today. I hope my children will succeed in education so that they may hold positions of importance which will in some way affect the younger generations in attaining an education, too. I always tell my children that education is vital to our people in order that our people will conform to the white society more successfully."

252 (I) "Hello, I am a Navajo, and I am going to comment on this interview about the school system. I am going to make only those comments that please me and those that are for clarification. There are many kinds of schools on the Reservation, one is for kids, and I am happy about this. I am also happy about my kids going to school, because I know that someday I may become proud of them when they occupy different jobs. Going to school as a kid only makes one realize how important it is to learn while still young and this results in a better and refined person."

254 (I) "Years ago, we were told that sheep raising and weaving were ways of livelihood. We were told we would support our children with this. Today, that has changed. Everyone has left it to live the Anglo way. The Navajos have forgotten the traditional ceremonies. They don't respect it anymore. That is why I became a Christian. Things are different now because of that. We are told by the Bible that things will never turn back. Matters will be worsening. Then something will happen, and Jesus will return. I believe it. The people don't respect the traditional ceremonies anymore. Today the children don't like the sheep, so it seems. Maybe, if weaving was taught, things would improve, I think. Religious instruction should be given at the schools. Children do as they please at the schools. I found this out because I've been there."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

260 (I) "The most important thing I would like for my boy to know is some of the religion that we have, and our Navajo history, and also some arts and crafts."

397 (I) "Livestock raising."

394 (I) "The 'Navajo Way;' caring for flocks of cattle, horses, and sheep. It seems this way is much stabler. Whereas, the Anglo way seems more temporary because many lose their jobs and then return. This would suggest a bicultural knowledge of both sides (white and Navajo). Therefore, judging also from past experiences, I prefer the Navajo way."

398 (I) "We Navajos have diets all our own and we are natural farmers. Our kids should learn even a little of the Anglo's education system, but keep their minds on home also. After all, when they lose their jobs, it's always home they come back to."

511 (I) "For many years now, we have been called 'the people' and that is how we started as a different culture with different lives and customs. We, the older people, have been destined to live this way, but we still enjoy it. Because of this thing you call 'education,' we have put our children into schools to be away from home and customs so they can learn the new ways. We like our old ways, but our children can learn the new ways so one day they can return and help us in turn. We will probably remain this way because we want it this way. However, our children can have the new ways because they cannot ignore it."

518 (I) "Ceremonial sings, and others."

245 (I) "The culture."

258 (I) "Its culture, arts and crafts, and religion."

527 (I) "I don't really know what is most important for our children to know. They want everything their own way."

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

87 (NI) "There aren't too many things I don't think that are important to know except the different cultural background, the reasons why they behave the way they do. One thing that they need to know is the difference in moral attack that we have on life, particularly along the sexual lines. An Anglo student thrown in with Navajos, and Hopis who have an entirely different attitude on sex than the Anglo culture have got to be aware of this and have to learn to cope with it."

88 (NI) "I think the similarities of their way of life should be emphasized in the schools, rather than the differences, because there are many similarities."

91 (NI) "I feel that I want my child to understand about the histories of these people and try to know enough about their cultures to know how to deal with them. My daughter has dated both Navajo and Hopi boys and there are lots of times that she may have offended them which she didn't realize and it's well to know enough about their culture to try to avoid these types of things."

463 (NI) "We would want our child to learn some of the Navajo values like the value of sharing, the value of fairness, and seeing to it that all people were heard from and given the chance to speak their mind and something of the Navajo way of valuing each person in a non-materialistic way. We want our girls to learn something, also, of the color of the Navajo ceremonies and the excitement of their various sings."

169 (NI) "Alright, I feel that there is no one thing that would be more important than the others. I wouldn't pick out one thing and say it's more important than anything else about the Navajo. Well, I feel that specifically, we did not come out here for any purposes that are directly related to our child. We are here for private purposes and therefore, I wouldn't want to say that we want our child to learn any specific things from living on the Reservation."

15.

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?

351 (NI) "One thing in their culture that is sometimes overlooked is that the Navajos are very unselfish and that the children in school all are very quick to share with others. I've noticed this whether it's candy or anything else. They're very quick to share and this is a trait I'd like for my children to get from the Navajos."

452 (NI) "I would like my child, since she is a white child, to know more about the culture and the reasons the Navajos do certain things--their feelings, especially their ideas. My daughter, it bothers her in the seventh grade as to why students don't want to do things, don't make better grades. She says some of them just sit there and won't pick up a pencil and she can't understand why they are not as aggressive toward school as she is. And I feel if she had a little bit more of Navajo history and culture and reasons why they feel this way, she also would be able to understand the students better."

239 (NI) "We're really just trying to understand each other and their culture and not make fun of them, because we each have our own life."

249 (NI) "I feel that my children should learn to understand their ways, not condemn them for having to live the difficult way they do. My little girl loves going to school with them, but I feel their way of life is not good for them now. It will hold them back in the future."

242 (NI) "I think basically the history and the way that the people live and their traditions, and so forth. It's important to know this about all races of people. Their religion, their beliefs, their dress, their food, are entirely different from the Anglo, and this in itself is an education. We're kind of reliving a part of American history by living out here living with these people, and I find it quite interesting."

250 (NI) "The culture, and why each behaves and acts as he does."

500 (NI) "I think it's important for my children to understand the history of the people and their outlook on life right now in existing in a mixed culture."

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

8 (I) "The question you asked here, there is a lot of difference between the two. The Anglo way, they have running water, gas, and electricity. The Navajos some places we don't have this, we still carry our water in pails and haul and chop our wood. We still use a wood stove for all our cooking."

9 (I) "The way of life in the Navajo way is primarily centered on the relationship of unity among one family, which makes them more closely interwoven with each other. This type of relationship makes a big impression on the younger generation. The belief in the traditional creator will also make the relationship more pleasant for all which will be handed down through generations. This will help identify the Navajo. The traditional culture of the Navajos encourages many students to reach and complete higher levels of education. When they succeed in education, they return home in hopes of attaining a traditional way of life in which they can progress in their environment and religion. They return home with new hopes for their people and younger sisters and brothers. They will help us progress and conform to the Anglo's way of life, but will also help us keep our identity. They will help us be successful in both cultures."

10 (I) "You ask me about the difference between the Navajo and Anglo ways. I think the Anglos have many advantages over us, they know how to manage money. For us Navajos, we are behind, struggle poor, because it seems like there is not enough money for us to get ahead. If there was enough money or if the Reservation was more prosperous, we would be at their level. That's what I think about the question you asked me."

11 (I) "The difference between the Anglo and the Navajo is one has to stick with school or whatever he is doing, then he will accomplish many things of the Anglo way of life. And if you aren't lazy to work, that way you will get what you want."

209 (I) "The Navajo way of life has changed little;

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

209 (I) (continued) we have firewood and drinking water still. Wood stoves are still in use in our homes. We still use dirt roads which are rough. The Anglo way of life is very easy and not at all difficult. Their roads are paved, they have gas, electricity, water, and sewer facilities right in the home. Their progression in the advancement of food preparation is superior to the traditional way of life."

216 (I) "The Anglo and Navajo ways of life which they are leading are different. The Anglo lives in the cities and they use machines when at work without difficulty. The Navajos live by their own relatives and that's how they are usually identified. The Anglo way, if a person gets in trouble, he can get help from the Anglos that are taught how to care for the trouble. Example: a sick person--there is an Anglo doctor who can take care of his trouble. The Anglos get good help. The Navajo way, if we are in trouble we go to the grandparents, parents, and relatives and tell one another our trouble and ask them how they feel about it; that's how we help one another. So if the Anglo and Navajo ways of teaching were kept equal, then there wouldn't be much difficulty around here."

217 (I) "The differences between the Anglo and Navajo ways of life would be, in the Anglo way, they have the education which is prominent in the culture. They teach their children about vocational training and other trainings--eating, dressing, and being social. In our Navajo way, we don't have the education, just trainings we teach our children in dressing and manners. We only dress in things made by the Anglos, and we have nothing that we invented ourselves. Also, the necklaces that they wear are sometimes made here and they buy them from us, which they look at that way. They probably wish they could know the language, and we in return wish the same way. Their homes are good, too, with bathrooms, water systems, and have television in them, and that's how the Anglos live--good. In the Navajo way, things are different. We have to build

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217 (I) (continued) our own fire, we only have hogans with no electricity, running water, and television, and that's how we live. So it is good for our children to learn their way of living, but should not forget our way of teachings. This way, they can rely on both sides, since it would be bad to forget the Navajo way completely. The Anglos should also learn about us while we learn of their ways. I believe this would be good, and that's all I have to say."

305 (I) "There is a great difference between the Navajo and Anglo ways of life. Navajo are more basic on life itself. In the past, Navajos were meant to be experiencing problems and difficulties and this will always be in the future. The Anglo way of life is materialistic and always technologically on the go for more research for its own benefits. The Anglo way is pure materialistic and scientific. Anglos put their children to competitive aspects of education. Nowadays, we have put our children into the Anglo society and to their education. Now he has forgotten his traditional ways of life and fully accepted the Anglo culture. He has pushed his traditional people aside."

307 (I) "We are different, the Anglo way ahead of us. We the Navajos are behind; this is because of lack of school. School to the Anglo is very important, college. This is the way the Anglo can work and earn money in many fields. We the Navajos are always behind, we didn't go to school. This is why I want my children to go to school and college. They won't have to depend on anyone."

308 (I) "They are both equal, so I think both cultures are necessary for our future life."

408 (I) "There are different ways of the Anglo teachings, and they vary a great deal. It is hard for us, for we are Navajos. In the Navajo way, we were brought up with moral teachings which protect us from saying things silly about other people, doing things which would hurt us in some way, and thinking very badly of things. The

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

408 (I) (continued) 'word is a concept of a warning to certain actions which could hurt a person if he is not careful. One shouldn't make fun of other people, because worse things might happen to you, and with this we constantly live, in our actions or thoughts, and this does not exist in Anglos' teaching, and there's no way out for them. With us, we have this word of fright which keeps us from doing and saying things which might bring about something awful, and we have the idea of leaving certain things alone, and we live with this. Also, we the Navajos, since we were children were aware of the time by morning, noon, and evening. The Anglo lives by the hours on the clock. Our children seem to forget all these things, by this they don't know when noon comes or when the evening is. They don't know when to go to bed, but roam around most of the time. With us, we were always raised with our concept of time; morning, noon, and evening, and we appreciate it. With the Anglos, these are alternatives to their teachings. Our Navajo teachings are seeming to be left alone and forgotten, but we think of our children to live and to remember these teachings."

409 (I) "The Anglo way of life for us Navajos would be hard. Navajo way is of a lesser degree, and there are many differences. It is true we think of life, but we just have our language and mind as a book unwritten. With Anglo way of life it is different, and I think it is of a greater degree. If we would compare them, there would be differences. It wouldn't be the same. They have things written by which they live, but we just have our mind. So that's how it is here."

484 (I) "It is obvious that the Anglo way of life is an industrialized society. It is a formal life of education, very, very competitive and they have to have a high education in order to maintain their status. A white man easily becomes lost and lacks his identity in his computerized modern society. In the Navajo ways of life, it is peaceful, independent and truly a democratic society. They are proud of their culture. They don't try to destroy themselves like the Anglo with all the

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

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2. How is the Navajo/Hopi way of life different from the Anglo way of life?

484 (I) (continued) technology. A Navajo must show that he is a man or she is a woman and therefore it is competitive. Navajos emphasize education, not like formal education in the white man's way, but in their own system. Navajos emphasize life with happiness, respect to nature, respect to fellow people, respect to other societies."

489 (I) "We used to have grandparents, but today they are all gone. It seems like they have all died away and today there are only cars for transportation, also we are only living in modern houses today. So the difference between Navajos and Anglos is that our skins are different colors, and also our language is different. Life is different in so many ways too, but it's hard for us Navajos because it seems like we are learning in two different ways--one is our own way of life, which we already know, and the second is the Anglo way of living, which we have to learn and it's hard for us to. So the jobs are the same, if we were to learn a job, it would be hard for us. We could work in that position of a job for a long time, but we wouldn't feel at ease. So our children should be taught the correct way of doing these things and it wouldn't be hard for them."

494 (I) "This second question you asked me of the difference between the Anglo way and the Navajo way of life, I became aware there is a great difference. The Navajo way of life is the hogan, the way the fire is made, where water is obtained which is warmed to wash dishes. Also water is hard to get for washing, and in winter wood is hauled, the sheep usually have nothing to eat, and horses which are used for hauling wood, sometimes have nothing to feed them, so one has to look for something. So living in the Navajo way is of disadvantage, and the Anglo way is different. I suppose those who live in cities live very good, their homes are warm, they have cars to go places if they want to go somewhere, if they don't want to go out, they have telephones to call places with, and by this they get what they want. And if they go out on muddy areas, things

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494 (I) (continued) are equipped for that, either he makes it that way, or it is done for him. That is the way the Anglos live. That's what I probably know about that."

496 (I) "I think the Navajo way of life is different from the Anglo way of life in that the group cooperation and the willingness to go slowly and to do things at the proper time without worrying about the time on the clock or the day of the week and so on are important."

523 (I) "There is lack of communication between the two cultures. For this reason, they don't understand each other's needs or demands. The Anglos are for more advancements."

529 (I) "Our children have been in the education system long, but many don't have degrees. Many have been converted to Anglo religions. These separate us from our own people; we are no longer united. The Anglos are united, they are educated and are all successful. These are the differences."

104 (I) "Well, in the Hopi way of living there are two aspects of living; one is the traditional way of living and the other is the modern Hopi way of living. These are the differences from the Anglo way of living."

102 (I) "The Anglo way of life emphasizes the need for money and materialistic items to show your position and progress in the community, and the most important, one must have a profession. In the Indian way of living, one must tend his livestock and crops which when handled correctly will give him money and status in his community. This doesn't require an education. One must not be lazy, but must be independent in order that he be a success in our traditional way of life. One must be free, but be responsible to himself. Navajos mustn't be materialistic."

256 (I) "It is different because we don't understand each other. Their language is different from ours."

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

256 (I) (continued) Farming and sheep raising are our only two means of survival. The Anglo works hard."

260 (I) "The Navajos, it seems like, are different because we live far off by ourselves at sheep camps. We don't have the automobiles and other machineries that the Anglos have to work with. It seems as if it is easier for them to work them, whereas we don't know how to use them."

394 (I) "There are great differences in what they call 'education.' This is what you have to master as a Navajo because our counterparts have and their lives seem more luxurious. They have money, jobs and insurances. Insurances meaning an inheritance of money and property from immediate families or ancestors which is then used for this 'education' and to maintain life. We have none of these, and to us, life becomes harder to live. This is the difference."

407 (I) "The Anglos are holding jobs and have electricity in their homes; they also have running water. We Navajos, we have to work with our hands and legs, which gives us aching legs and arms. When it's cold during the winter, we have to haul and chop wood, when we could be using that time for something else. When we have to wash our clothes, we have to take our clothes to where there's water so that we could wash our clothes by hand. The Anglo doesn't have these difficulties and it's good that our children are going to school, living in modern houses, and having electricity. That way they will not live the hard life we used to live back in the earlier times. We old Navajos never went to school. If we were told to go to school, our parents would tell us to herd sheep instead."

513 (I) "There is a lot of difference. Today young kids want to live that way. I think it's good for them. There is nothing here for them to learn anyway except to keep house, and that's impossible in the hogan."

517 (I) "Both the Anglo and Navajo ways of life will

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517 (I) (continued) eventually grow alike in the future, I have always said, because of the education of the Navajos. They will learn up to the present Anglo's thinking while attending public schools. There they will follow what they learn. Navajos will never go back to Fort Sumner. Men have said that will never happen. Some of them are councilmen. Things will only lead to the Anglo culture. Our ideas aren't different. We may be bigger thinkers, although they are educated. If a Navajo had as much education, he would be able to successfully compete with the Anglo. Many of our boys and girls have obtained themselves very high educations. We have noticed that some have degrees of all kinds from colleges. Many Navajos today earn as much as the Anglos working for the government. Their salaries equal theirs. So according to this, I think that in the future, they will be no different from one another. Only a very good education will cause this."

523 (I) "Learning and the ability to learn."

527 (I) "Today the young people want a new way of life which is the Anglo way of life, which they think is better. Very few young people, especially ones who went to school, think sheep raising, weaving, and living in a hogan is important to them. But for some of us who never went to school, we do not want to change our way of life. We still will never understand the Anglo way of life. In the Anglo way of life everything goes by the time, hour by hour and day by day--weeks, etc. But today young people (students) are all learning the Anglo way of life, so most students don't really know what is the real Navajo way for living. Most students don't know what their clan is and how they are actually related to each other. And they don't know how to weave or build a hogan. It is up to the students what they want to learn and what they want to do. They don't like what their parents tell them to do."

32 (I) "The difference is between the house in the Anglo way and the Navajo way. Even though we speak English, we don't live in the Anglo way because we can't

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32 (I) (continued) afford to pay for our bills. Living in the Navajo way we don't have to pay for our bills."

41 & 42 (I) "We don't pay for our bills and have running water in the house. In the Anglo way they have to pay for their lights, bills, and others. No electricity in the Navajo way of life and in the Anglo way they have everything. The Navajos have to herd sheep to make a living among themselves. It's hard to get transportation, but the Anglo has cars to use as transportation. We live in the hard way and the Anglo people live in the easy way because they are holding jobs and are also educated."

440 (I) "Anglos and Navajos are very different. The Anglos think from a paper, but we Navajos think from deep within our heads, and that's how we live."

28 (I) "Living conditions, languages, and religion."

146 (I) "Religion, living conditions, language, culture, and education."

345 (I) "The Anglos stress learning or education more. They save money. They could never do without money. We, Navajos, don't know how to save money. Only much teaching would teach us to save."

338 (I) "Those that are white or those that can speak English are able to find jobs, there is work for them. And for us that can't speak and understand English, there are no jobs for us. That is why we are unable to progress in life."

357 (I) "The Anglo way of life is long and good, they have things good, like running water in the homes and electricity. That's why we urge our children to stay in school and learn."

44 (I) "Ways of life and language and that was the way we were made. Anglo search and doings are what we

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44 (I) (continued) want. Our food, housing, bedding are very different, but we want the Anglo way for our children. Our life is good, too; our life, we have arrow heads, and medicine is what keeps us good and the same with Anglo documents and doings. We want them both, Anglo and Navajo."

48 (I) "In reference to your question, the Navajo way is different from the Anglo way of life. We live today according to the Anglo way because about 102 years ago we were told that we must change, so we have lived this way for this long; it is in our hands. But, today there is very little gap between both our cultures except that the Anglo's is composed of schools and many variety of jobs. The Navajos have some of these, but our children have learned them and they have become different and progressive today."

49 (I) "The Anglos stress they are more dominant and want everything their way and for their purpose. This goes back to history where the Navajos were taken to Fort Sumner and from then on, the Anglos think they are higher than most societies. They push the Indians down with accordance to the U.S. government and the President."

53 (I) "The only important factor that makes our culture differ from the Anglo's culture is both cultures speak a different language. Our cultural way of life doesn't measure up to the Anglo; the white man's way of life is more refined with more advancements made in all areas. The uneducated are lost in white man's world, but our children who are being educated will be successful in working because they will have a basic foundation in the Anglo's world."

55 (I) "The Anglo way of life seems to be more superior to ours because of the money they have and the jobs they do, all because of this thing called education. We of the older set are fading out and our physical strength cannot cope with the stiffness of our way of life any more. We have lost the space and a place among our

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55 (I) (continued) young people, and the best we can do is become arrogant and herd our neighbors' sheep off our area."

62 (I) "Many children who start school without knowing any English have a very difficult time in making themselves able to start. Extra instructors aren't there but they are needed to explain or interpret English to Navajo so that it will enable the students to understand. These children must be taught the Anglo way of life and there must be stress on more detailed study of the English language."

172 (I) "The life of the Anglos is different. They are finishing school that takes years. They join the Armed Forces and their remains are being shipped back. I don't like this. This is what I hear."

195 (I) "In the Navajo way friendship is an important factor. In friendship everything works better. In the Anglo society friendship is avoided while education plays the main factor. So Navajo way of life is more beneficial."

268 (I) "As far as the native family is concerned, there is not much difference. Usually there is closeness in the immediate family, I mean the parents and the children. However, in the Anglo society, families have disintegrated in general. Navajos still cling to their families. Again I emphasize that the Navajos have large families numbering from six to two hundred in all. This includes the grandparents, etc. In the Anglo society they don't have closeness in the families and the number is limited. The Anglo society has all the conveniences which the Indians in general don't have. The Anglos have the electricity and running water. The Anglos take this for granted and the Indians have never really experienced them and they don't mind if they don't have them. Thirdly, I'll say 60% of the Navajos are far from concentrated groups. The Navajos have a need for space. They have not really gone to much smaller and organized groups because most Navajos live far from

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

268 (I) (continued) utilities and running water. The Navajos seem to have a harder time learning in school because usually if they have homework it is done by the kerosene lamp and it strains the eyes and usually not much is accomplished. In the Anglo society all these are taken for granted and they do not miss all the conveniences."

111 (I) "The difference in the two cultures has changed our ways. Anglos have dressed us in their shoes, clothes, etc., and we have put aside the tanned sheep skin. No one is wearing such. I appreciate that the Anglo has clothed us, and we have gone into the good life. We are going along the good way due to the Anglo putting up a good life for us. I like both cultures, Navajo and Anglo."

106 (I) "To many there are many differences. In my family here there is not much variation because my children have been brought up speaking the Anglo language and living among the Anglo all their lives."

113 (I) "Comparing the life of the two cultures, Anglo and the Navajo, I don't know how we lived nor what we wore, only the elders had the ideas and knew that life. Since the Anglo invaded our place we teach in their culture, food, dress, and other things. All his culture and language and his thinking are being taken in by the educated. I feel that the educated ones are parallel with the Anglo in their planning and education."

266 (I) "The Anglo way of life is basically scientific. They have gotten too advanced and I believe they are suffering from their own scientific society. They are now exploring beyond space and it's no wonder nature is going against them. Tornadoes are killing people as well as the great hurricanes, earthquakes, etc., all because they are playing with nature's things. Our Navajo way of life is we respect everything and that's how we're different."

109 (I) "The Anglo and the Navajo cultures I want them

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109 (I) (continued) to go on, both of them. I don't want only one (Anglo) culture to go on, even though we are dressed in their clothing, learn their teaching, food that we eat is provided by the Anglos. But I still want to live and my children to live by both cultures. My children are finishing high school and are aiming on continuing their education like to college. This is also my thinking and I appreciate it. They come home and tell me about it. Some people had their children go only to certain grades, but I don't want my children to do that. I aim for them that they would get a good education and lead a good life for themselves. Long ago my ancestors informed my grandparents and said they have lived oddly, and about 70 years ago I started noticing things. No cars, but horses were the means of transportation. At a few places wagons were used. Corn, squash and watermelon were the main sources of food. White men's foods weren't that popular until 20 or 30 years ago lots of things happened. Cars, merchandise were provided. It's good that you put your child to school and make him learn both English and Navajo and Navajo teachings. That is the only thing that is good if they know the Navajo language and talk it because we want our counsel to be good. We admire some students that are making a good life for themselves. As I'm 75 years old, I can't do what I used to, like working in the field. Both the Anglo culture and Navajo culture are good, because that's how they will go by and live by later in life, that is our aim. Our ancestors didn't really put out much for us to live on, but the white men had put a lot of things for us. Food, clothes, and practically everything is provided for us. We want our children to make a good life and think for themselves and have some livestock and material things and think of all these. Even if there isn't much, at least to have some things is preferable, and make a good life not only for their children but for their relatives as well. Let's not forget our culture, but live both the Anglo and Navajo cultures."

98 (I) "White people have houses with heating systems, running water and electricity, while the Navajos have a one-room hogan with no heating system but wood as warmth."

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

461 (NI) "I think one of the major differences is the English language. I think there's quite a difference in the two languages, and this has hampered communication at times. I also think living long distances from families is a big difference in the Navajo as compared to the Anglo way of life. That's about it, I guess."

170 (NI) "Well, let's put it this way, they're a barbaric Indian in the 1900's. Right about there is where I put them for the type of living, hogans and all. They're just beginning to have affluence, they're starting to begin to move, they're getting mobility to a certain degree. Some of them have pick-ups, but some of them still travel with rubber tired old carts and a team of old broken down horses and their diet is such that I think that keeps them partly in the state of degradation they're in. I don't think anybody could subsist on mutton stew and fried bread day after day and still feel like you want to do anything. I think that's degrading, too."

352 (NI) "I don't know a great deal. For the most part my association with the Navajos has been with those who are educated and work with us and so forth, and I've noticed a difference in competition and reactions to criticism and in standing up for themselves, and I feel that in some ways this is possibly good; but if they do live off the Reservation, they are going to have to learn to accept this and to change themselves so they will be more dependent. We have girls who work and just don't come to work. They can't understand why this creates difficulties for them and things like this and I feel that they have got to realize that if you have a job your employer depends upon you every morning at 8:00 or 1:00 or whenever you are supposed to be at work, and you just can't expect to hold a job unless you are willing to assume these responsibilities."

351 (NI) "Well, I think in the Anglo way we've probably had far more in the way of material goods than the Navajos and the Hopis have. I think, however, there is something good in the Navajo way in feeling that you don't have to have so many things which we and our children perhaps

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

351 (NI) (continued) think we have to have."

356 (NI) "The Hopi way, I don't know; but your Navajo way, perhaps the basic difference, and maybe I'm haywire on this, I don't know, is this slovenly, mediocre way of life. Also, it just doesn't matter 'this way or that way' they really aren't too concerned in advancing themselves. They would like you to help them a lot so if they can advance, I think they really would like to advance but if you're fool enough to help them, they'll let you."

458 (NI) "Is it, anyway? The Anglo way of life, I think that's too deep to even go into because they're completely different."

452 (NI) "It seems to me the biggest thing is our sense of values are different. Our values are more on the monetary way of life. For most Americans, we like the security of having a home, a car, being able to do the things we want and have the things that we want, where the Navajos don't have this feeling, and our values are different."

250 (NI) "The way they live, the type of dwellings, their culture, their religion, all of this is different from the Anglo, but they're still people and basically, people are all the same."

410 (NI) "Well, we've been out here five or six years so we can't say we know everything about the Navajo way of life. Something we noticed are different regards to the children. We are more strict with our children than the average Navajo children. But maybe they have different ways of disciplining their children that we are not used to. It seems like their children run around more, while we keep ours at home. But again, that's due to a different way of doing things. Maybe we need to learn more things and they learn our way of caring for our children. Of course, there are lots of other differences, but I'm not an expert to say anything about it."

2. How is the Navajo/Hopi way of life different from the Anglo way of life?

459 (NI) "That would be too much to enumerate. There's many, many ways. I prefer to live here, but I seriously doubt if any of my children will. It's kind of hard to give you a definite answer on that because I just don't think it does a whole lot of good to learn these things. It kind of goes back to the questionnaire as to whether we should teach some of their culture and their religion and I don't think it has any place in the public schools."

244 (NI) "Well, I believe the Navajo people are ignorant, not in the way of schooling, but in how to take care of themselves--to be clean, eat the proper kind of food, and things like that."

502 (NI) "My children and my family have a purpose in the things they do and they do things for a reason, but I don't feel that the Navajos have any direction. They're just wandering aimlessly."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

152 (I) "The schools are nice and very modern. They have water, lights, and even bathroom facilities and a place for eating. A long time ago maybe there weren't any bathroom facilities and they might have gone to a different building to eat, maybe they didn't eat there. I'm glad schools are built modernly today. The part I'm happy about is that my children attend school from home, this way I can care for them myself. I believe the teachers are well-educated and they know what they are teaching. Before, teachers hadn't gone to a higher level to teach, now they are all well-educated, so I think they are doing well in teaching our children. I like everything about school, nothing that I dislike about school. Maybe you mean this one here on the picture, well, it doesn't have a fence around it and no swings for the children. If they have these, they will enjoy going to school and not miss school."

370 (I) "The yellow buses going to the house picking up children for school and so we would have the children at the end of the day. Ten years ago there were no yellow buses to come around for children. At the end of the school day the yellow bus takes the children home; that is what I am happy about. There is nothing that makes me sad or angry."

345 (I) "There are more children, teachers, and buses today. School buildings are bigger and more in number. There are ball games of all types. We have progressed much. The many school buildings that facilitate our youngsters. The transportation provided by the schools. Cafeteria meals provided for them. Running water and the heating systems which are there and which we don't have. This has helped us parents a lot. When a school gets too large, students from everywhere are attending. Some students are not very well behaved, and I am worried about them associating with my children. Movies and dances, ladies don't like. There are many drop-outs running out loose along the highways and causing fights at movies and dances."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

185 (I) "In ten years a lot has changed in schools. Before, school was meaningful, but since ten years ago there is a lot of foolishness going on in the schools. That my children will finish high school, then go on into college four more years. But I don't want them to drop out before finishing high school. I do sometimes worry about something about school, like lately when my children were put out of school. This has had me worried for a couple of days. Since then, two of my children haven't been in school."

343 (I) "The school house on the picture looks as though it was constructed very well. A long time ago we see school buildings built poorly, looking very old. But now there are many nice, modern school buildings. The part I like about school is that some teach the Navajo and ways of the old Navajo. It seems like children that ride school buses get really tired of riding the bus. Before, all the children were taken off the reservation for school. Maybe there are still some away from home now, but a very large number are in school here on the Reservation. That's good."

338 (I) "The children today just run around, and never help us with anything, before, about ten years ago, this wasn't so, children didn't run around like they do now. Ten years ago children didn't ride school buses to and from school. Schools were different ten years ago. Since they started riding buses, children have been different, too. The children don't mind us, they don't know too much, and they run around. Maybe this is caused by the way they ride buses to school. Also, the school sponsors dances and ball games for them, they don't return home to us for a long time. That is the difference in school since ten years ago. Ten years ago, children didn't run around and go to all these other places. Maybe it's because they play ball that makes them as they are. If they go to school nice and return home every day, helping me at home, that's what I like. I don't like it when they run around, I like to get help at home, that's what makes me happy."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

177 (I) "The schools of today are much better than in the past. In the past, they didn't have anything like this; asking questions and talking about school. But today, people going around asking questions, and more teaching, so I think that schools are progressing today. Teaching my kids how to speak good English, so later on in the future they can make a living for themselves. I'm happy and thankful about this. The time when I feel bad is when I hear bad remarks about their behavior. And learning bad things they wouldn't be using in the future is another thing."

49 (I) "The changes are according to the generations to generations. I have not really noticed any real changes in the past years until recently, which is about two years ago. The thing I don't like is how the schools and education are unprepared for the youngsters. They don't have a high standard of education and living just as much as the Anglos, so the school systems should provide all the high qualities for Indians. Another importance for the betterment of these youngsters is that a full cooperation should be established among the superintendent, the school board, and the communities, so that the parents of these communities will have a voice for their children in providing a better education for them. The schools should have an officer for each community as there will be better communication between the schools and the communities. This should give the Indian parents a power to have better education and schools."

57 (I) "We only have very little BIA schools for the five-year program. Now we have very larger public schools. Some people who have been in BIA schools do not have as much knowledge as those who went to public school. There is a great difference in these two schools. I believe this is different. These differences in the school system have made me happy. For instance, if a child is in second grade in BIA school and then goes to public school, he would repeat the second grade again. So I like the public school. Nothing that I know of that would make me unhappy."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

67 (I) "Now, we have little Anglos attending classes with our children, and buses take them to and from school. This makes the difference today. I am thankful that buses transport our children to classes and for the Anglo students. Our children learn more when they intermingle with them. I don't have any dislikes. I would have a reason if my young ones missed classes or were expelled from school without a valid reason."

8 (I) "The changes that were made about the schools, there are bigger schools, more high schools, we have buses, and there are more workers. The changes that have made me happy are that we have Navajos as teachers' aides for our pre-school children. The part that makes me unhappy are buses that run off the road. I think roads that are used by school buses should be taken care of and people who are over this should do something about it. Another thing is about the boys wearing long hair like girls, this to me looks ugly. When you see them on the road, you think of them as unclean as though they smell."

9 (I) "The purpose of the school system in transforming our children from our culture to the other culture has failed in teaching our children their identity and culture. The purpose of educating the Indian is to make him comfortable and successful in the dominant culture, but also keep him informed of who he is and what his culture is. Education is supposed to make me able to function successfully in both cultures of the Anglo and Navajo. According to their education and traditional culture, they must be able to live and earn a living. They should be able to speak English and Navajo, this would be to their advantage. This is supposed to be the primary reason for educating. The education system has practically failed us. This must be corrected if we want our children to know who they are and to enable them to function and conform to two cultures. Correction must be made in the procedures in which our children are being educated. They must take pride in who they are. We must not be shameful of our past history, but be proud that our ancestors survived and that is why we are here today. This is important. The uneducated are not to

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

9 (I) (continued) be shameful because they possess more traditional identity. Be proud you are Navajos is what I teach my children. We must know what anger and sadness are because if we don't know them, we will die. We must teach them these emotions, because if we know these emotions, we will understand them and cope with them."

209 (I) "The changes which I enjoy are the adequate facilities provided for our children, safe playgrounds, and more attention given our children. I especially take joy in the expansion of the schools. I have no dislikes for any part of the education system. I am very happy in the progress our schools have experienced."

211 (I) "I think there have been a lot of changes in the school system in the last ten years. Transportation increased for the school student and more modern textbooks for them to learn from and more modern buildings, and more playgrounds, and gymnasiums. The Navajos and Anglos have mixed up in their schoolrooms and study together and learn from the teacher in one classroom, which wasn't so in the previous years. The changes that make me happy are to combine the white and Navajos and go to school together. And other things that make me happy are the teachers aides and medical care and the meal that they get while in school. I'm glad that the school officials take greater interest in that they make our children progress in this modern world. This is what makes me happy. So far there is nothing that makes me sad or angry. Everything is working to improve our school."

214 (I) "There has been a large increase in the enrollment of students in the public schools, causing inadequate space and a demand for the expansion of the facilities offered by the schools."

299 (I) "Years back, some Navajos have gone to school and they have experienced long periods of loneliness. Now they have buses to bring them back, unlike olden times, and they can return in one day. This is good, especially in the winter season. The only thing is some of us cannot afford school clothes for our children and clothes are important to them."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

302 (I) "In the past ten years, I have noticed in our system better facilities, and more Indian teachers are available now. We have more and better schools and more Indian teachers; these make me happy. The only changes which made me sad is we have demonstrators around."

417 (I) "Ten years ago there were many deficiencies. Today public schools have taken over and, in general, schools have gotten larger. When I went to school, there was no public school, only boarding schools; there was lack in higher education even up to the twelfth grade levels. Now the twelfth grade levels are common and they have even included higher levels (those of college levels) and established a college on this Reservation. For the sake of future Navajo kids, I am happy that the school system has grown immensely."

496 (I) "Yes, I can think of changes in the school system ten years ago. There were about half as many buildings here as there are now. I think the philosophy of the school has changed from trying to make the Anglo out of the Navajo into trying to work with the Navajo to help them appreciate what they are and to prepare them to live either on the Reservation or off the Reservation, to have meanings for their lives and to help themselves and help each other. The buildings are pretty, useful and clean inside and helpful to education. This has made me happy. The changes in the attitude have made me happy. I'm sad to see so many ugly and flimsy type temporary buildings added to some school campuses and left there. Some have been there for ten years and we expect those that are added will be around for a long time, so that they're not really temporary and they aren't the kind of buildings that the best education can go on in, because they are hard to have the right temperature in. They're not light, you can't see out and I don't think this is the way to have the best kind of school. It's not fair to the children that have to go to school in those buildings and that makes me very unhappy."

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216 (I) "The school improved within ten years with quite a lot of progress. There are more buildings, more recreation, more Indian teachers, more children in school, also the bus route is improved. We work for better things each year."

528 (I) "Schools were operated better ten years ago. The children seemed to have learned to have respect for their elders. There weren't bus routes then. My children were in boarding schools then."

102 (I) "One main important factor which the educators must teach our children is that they must be responsible, learn not to always be at social events like theatres, dances, etc., because we as parents have suffered great losses which happen at these social functions. Examples are: loss of children's lives, injuries to our children's physical beings, loss of transportation and loss of money. The education of our children must include our teaching of our culture. Our appreciation to our parents must be more evident in the older and younger generations. The routes of the bus lines and establishment of hospitals and clinics are the most important changes which will help our children in making things more convenient. The education that my children are receiving makes me happy. I dislike the social activities like movies, dances, etc., sponsored by the Anglos."

252 (I) "I feel that there will come a time when we the Navajo tribe will lose everything; our way of living, but most of all our money. I think we will become wards of the government. Then it will not be worth much in terms of pennies. But if our kids get much education and knowledge, then we still can survive as a nation even though we will lose our identities. That is why we need much education and refinement, but still retain our ethocentrism for the people's sake."

258 (I) "I think schools are better. Long ago, one was forced to attend a school like a prisoner. That isn't so anymore. It is enjoyable. There are many changes and most have made me happy about any school system. I'm not keyed

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258 (I) (continued) up about the BIA or boarding schools. I feel that my children learned more in a public school. My children have also participated in the LDS placement program. I definitely am sure that the boarding schools haven't changed much. It is military-type or like a reform school. There are no particular changes that anger me."

394 (I) "Ten years passed before schools have become alive because of legislation and appropriation. Because of this, we have put our children into schools that are closer and better. The old BIA is archaic and is passing because of its weaknesses. I'm happy most about the way kids are being handled. In the old days, kids were forced to school and kept there like animals; today our children can enjoy freedom and their attitudes are positive and they can return home every day. BIA schools didn't allow these factors. There is one real headache that bothers me, too. It seems that one aspect of communication is lacking which concerns school activities. Most kids seem to travel wide and far to go to ball games or dances and once there, they disappear and do not return until late at night or not at all for several days. So, a chain reaction begins and kids get involved in trouble or even get killed."

41 & 42 (I) "Ten years ago we didn't have any school buses coming around to pick up students. They used to just have a government school on the Reservation. The changes that make me happy now are that they have buses coming around to pick up students. The changes that really make me angry and sad are the times we used to walk long miles of walking to go to day school."

130 (I) "The schools ten years ago weren't so effective. Many students didn't attend classes two or three days a week, instead they ran off. Today, students are forced to attend classes, and I approve of that. Years ago it was different, but today it is good. Now they ask us why our kids didn't attend classes, and in some places, children don't attend because of the continuous absence of the parents. I think of nothing but an education for my children. We

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130 (I) (continued) don't know the school officials, and they don't come to see us. If they would come, it would be nice to get acquainted with them. We may even vote for them. We sometimes wonder whom we should vote for. I don't have any gripes about the changes."

136 (I) "The school really changed in past years because before they made any school here on the Reservation they used to go off the Reservation for school. Under this, it was really hard on us. In the past it was really hard for us because our children used to go to off-Reservation schools. Two of my own children went to off-Reservation school, so that's how I knew it was hard on us. Some people around here that have their children going to school near their home say that they miss their children in only a few days. Also when they are at home, they usually help around. After they finish their education, they think about their home inside and outside, and get things for me that I never had when they were only small. That's the reason why I really appreciate for my children to go on to school. One of my daughters is holding a job and she is getting everything for me. We notice that a few years back that schools were progressing very fast. Thinking about that, it was really nice for us to enroll our children that time. Really thanks a lot and I appreciate what these Anglos are doing for our children."

428 (I) "I have objections to certain activities, such as local basketball games and dances because many kids have been on the roads recently and most have become drunks and are being killed on highways either drinking or walking. We blame most of our cultural and domestic problems on this new breeding of our kids. If something could be done to decrease drinking or activities, we would once again know peace as it was. I feel that teachers could contribute to the behavior and taming of these kids if they do their share of teaching. Something done or planned is better than nothing at all. In taking these kids by buses, I feel that something could be said so kids could come back on the buses instead of letting them loose to roam. Regulations or something that could force them to return on these buses."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

440 (I) "Ten years ago, students paid attention to what was said and there were hardly any dances. Religious instructions were given, but there are none today. There is a lot of dancing going on today and going to movies. Lashes aren't given in the schools as years ago. One was punished by being given an odd job then, too. Today children don't listen to anyone. It is good, but . . . Navajo teachers are too lenient with the students. I prefer the Anglo teachers. Navajo school officials are also the same. They don't follow the rules as they are given."

138 (I) "In the last ten years, I can't really think of anything or changes that have been made."

140 (I) "Modern schools have a lot of playing equipment and the buildings are much more improved than ten years ago."

455 (I) "Bigger school, better teachers, and better education."

459 (I) "I feel the Anglo children are held back in their progress. I have sent one child to another school in due to this."

268 (I) "There sure are some remarkable changes and differences in the school systems. I think that I am happy about it that the school has expanded all the way from the elementary through the high school. There have been many school buildings and the term continues. It seems to me there are no plans made for the next five to ten years. There should be plans made starting as of now. I am glad to see teacher aides installed. I need more professional teachers to get across more hard ideas and many concepts to our students. Academically, I think I am upset that the school does not offer college preparatory courses to our kids. I think the administrators think the Navajos and Indians in general are not capable of college education and these thoughts should be eliminated. Some students who are capable of college preparatory work should be started very early in high school as in the tenth grade. I have many desires to say but it can be traced to my written questionnaire."

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286 (I) "There are more buildings and better than ten years ago. I am thankful for the better accommodations provided by the schools. There are times when we feel angry sometimes because we don't know our own identity. There is overpopulation occurring. I only wish we had more college graduates."

115 (I) "My kids have been going to field trips out of school. In my days there was no such thing as a field trip, and there was no such thing as arts and crafts. But nowadays these kids have all the privileges they have in school that have been changed in ten years, I think."

20 (I) "I am interested for them to learn. I get up in the morning so I can be there. I talk to them, telling them to go to school, don't be mischievous and be interested. They come back with good grades in school. This makes me very happy. I also keep telling them not to miss school. I hope that the teacher is a good instructor. I want her to help me to teach them, tell them what is good and wrong. This school building is built good. It is probably good and it is warm inside."

281 (I) "The changes I have noticed that have come about are that the schools are getting better and bigger. There are more activities in the schools. These activities keep the children occupied instead of getting them into trouble. Here at the boarding school there is a student union which used to be a dining hall. They have a color television in there and it's really a recreation center. The housing that has come about has pleased me and the schools are better. I think they don't have enough activities and they should have more. It's wrong to take things from teenagers, and they should have them in school. If you take them from them naturally they sneak off anyway. It's better to have a youth center at school."

269 (I) "From the past ten years, more schools were set up on the Reservation. Before then, most schools were off the Reservation. Because I went to school off the Reservation, I don't know the changes here."

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

277 (I) "For the last ten years, the schools have turned out different. The reason I said this is nowadays there are too many activities. Dances are going on in schools. Ten years ago, there were less parties and dances."

263 (I) "From the past ten years, more school buildings were set up. I think the community center has corrupted our children. They made them go off their minds."

96 (I) "Yes, the schools have expanded. Buildings are being built to have more students participate in activities and in the educational system. More new equipment is being put in the classrooms for children's learning disabilities."

97 (I) "Well, here is a school which was very small, but now the schools are bigger as I look at the BIA school. Teachings have become very good. It asked me on what things that make me unhappy. I don't know, I don't know what methods are used for teaching."

98 (I) "By the picture, more schools have been built. There are several kinds of schools built, from which our children learn. Schools have electricity, running water, inside toilets, and have many rooms under one building--classrooms and offices. With a hogan, there's only one room, a fire and water. With schools, like this, children learn better. What makes me happy is the expansion of schools on the Reservation like high schools and a college. It is true, they go to school during the day, but when school ends in the evening, on their way home some of them drink. When they get home you can smell them. I wonder how this could be avoided. This isn't true only with boys, but also with girls."

267 (I) "High school, large attendance. There are not enough teachers."

296 (I) "Increase of school facilities, students and faculty. All except for parents and school faculty relationship. Lack of proper and adequate communication from school to parents and community people concerned with

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296 (I) (continued) such things as school board meetings, PTA meeting, etc. School does not inform parents and community on how school funds or Federal funds are being used, etc."

392 (I) "I don't know. They shouldn't have too much activities, and instead they should take an advantage of it. Some of our children don't listen to us. Some don't return home on Friday, and they drag in on Sunday. The dances they sponsor cause this. We don't like this. They don't listen to what we have to tell them. We aren't too grateful for this. Why should kids act this way?"

261 (I) 'Well, I have been here for the last fifteen years and the changes I see are the establishments of the public schools. The schools have increased in the enrollments, and bus transportations have developed. The addition of new buildings which were needed. The school also offers new courses. New teachers are also always being added to school staffs. There are many teachers who have stayed and are now more suited to our culture and of course, have more understanding for our children. There are no changes which I see which tend to make me angry."

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239 (NI) 'We're starting to teach the Indians their culture and to be proud of it, and the kids seem like they're getting a better education, and they have a better chance of it now because of the school. I just take the things as they come.'

460 (NI) 'Well, there's been more of a concentration into larger schools and there's been more of a getting away from the smaller school plant. I think they've got a much better teacher on the Reservation, a much better prepared teacher than they did ten years ago. The Navajo parents are more interested in their children getting a good education now, you know, this comes from relocation and other things. Well, I think one terrible change is the doing away of the small day schools, you understand, and I think in doing away with these you're losing something that's very necessary for the individual child. Maybe it only affects a few of them, but still a teacher out in an isolated area with a small group of small children seems to develop terrific rapport that carries that child the rest of his life really.'

249 (NI) 'I've been here two years and we have several buildings which were needed and I'm happy about it. I feel that the faith of is being forced on the children, which I definitely do not approve of and I hope something can be done about it. I feel that it is kept secret since we don't have any PTA and we can't possibly know what's going on, which I have really become more concerned about recently than before, since I have become a Christian. I really don't want my feelings to come out about it. But as far as the Christian Navajos you see in church, you wouldn't want better people. I love them just like they were sisters and brothers, but the ones that do not want to work and earn their own bread--I GET MAD. My husband's worked hard all his life and I guess we're more or less older, but I just get furious when they won't do their jobs. Is that good for that to come out?'

463 (NI) 'The school district here has changed in one very good way and that is in acquiring a superintendent which has made us happy in the last few years since we

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463 (NI) (continued) came to the Reservation. They seem to be more and more aware of Navajo culture and a little bit less determined to extinguish Navajoness. There have been some changes that have made us somewhat sad and that is the role of the principals in running each school has been taken over by the district office. Things are run a little bit more on the BIA model, a chain of command, authoritarian thing with a little less emphasis or a little less reliance on each teacher's professional judgment. Decisions always have to come down through the chain from the top."

461 (NI) "Yes, I think the buildings are more modern and I think they are more attractive. I think they're probably larger than they used to be and I think they're probably more suited to the needs of the people than they were ten years ago. I'm happy with the appearances of the schools and of the convenience and the better lighting, heating, etc. All these things have helped quite a bit. I've never been made angry about any changes. I think they're all for the good."

351 (NI) "I haven't been here but about ten years, and I think one of the biggest changes that's come about here is that we've had tremendous growth and about as soon as the school has enough library facilities, and one thing and another for a smaller school, all of a sudden we have 100 or 150 more students the next year and we're short of facilities again. I think this has been true with our buildings, also. Some of our buildings have had to be of pre-fab type--put up quickly--and of course this, I suppose part of it is the money available for anything like this and buildings of this kind are usually not quite as good as permanently put up buildings. I don't know of any changes that have made me particularly angry as far as the total school system. We've had some pleasant things happen, we've had some unpleasant things happen, but then these are all a part of life. I feel there's nothing here that's made me particularly angry."

356 (NI) "The changes have been disgusting to me--the lack of discipline on the children. The old standard rule

3. Can you think of any changes that have occurred in the school system in the last ten years? Which changes have made you happy? Which changes have made you sad or angry?

356 (NI) (continued) where the teacher had a three by fifteen or eighteen strap in her desk was something I think our nation needs more, a little more discipline in school. But as far as this free learning, getting away from certain curriculum, it's more where it's this and this and this must be learned, but to rather teach a child to learn to live in his society, to learn to get along better with his peers, I guess is a good advancement in our school systems today and we have steered away from perhaps this old iron clad curriculum to a little more loosely fitting curriculum but I wish we could place more emphasis on reading, which is the basis of all education."

453 (NI) "Well, here where we've gone from an all-Anglo board to an all-Navajo board, I don't think this is necessarily good for our situation where we have both Anglo and Navajo children. I think that we ought to be represented by both Navajos and Anglos on the board."

456 (NI) "In the public school system, they've certainly gotten larger and there are many more Navajo attending public school rather than going to the BIA school. They are in public school, and personally, I'm happy to see them going to the public school. I think, I don't know, probably it's just a biased opinion, but I feel that maybe the public school gives them more of what the outside is going to be, more so than the BIA. BIA to me seems to train them for the Reservation and public school trains them to go out to college and that sort of thing, and there's a lot more people and jobs for anybody that speaks English than for the Navajo. They're going to use English a lot more than they're going to use Navajo. Nothing, I would say, made me angry or sad, but I wish they could get more funds for the public school on the Reservations because in the ways of housing and this sort of thing, I think the teachers would be better. You could keep better teachers if the housing was more to their liking, larger and not have to live in trailers and this sort of thing so much."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

268 (I) "I myself was raised in a hogan until the age of fifteen when I was sent to school. I was there during the summer time. Even as of this age, my parents still live in a hogan. Even my both maternal and paternal grandparents still live in a hogan. For the hogan itself, it cannot be defeated by other modes of homes. The teepee itself is very vulnerable to adverse weather conditions. The hogan is architecturally well built and can withstand the coldness of winter and hotness of summer. It is year-around mode of the majority of the Navajos. My parents still own a hogan and we spend a lot of time there and it gives me and my children, my family, a sense of grasping onto the past history of the Navajos. We are very proud of the hogan. Hopefully soon I myself will build onto my property. How a person feels inside is according to my own experience which is a very happy one and it continues to be a happy place for my family together. Even now our acquired celebrations of events are held in this home. Again my general feeling is much sense of security, and I retreat back to here in my line of work."

105 (I) "Our hogan is classified according to their structure, male and female according to the framework of the hogan. The hogan with the round top is the female home, the one with the wood framework is the male house where all serious talks are carried out. The prayers and songs are born. The dominant culture of the Anglos is demanding that we conform to their culture. They demand that we forget our own culture and conform to theirs, but we will always be Navajos."

263 (I) "The hogans were given to us by our ancestors. It seems like the younger generation doesn't like the hogans anymore. They have gone into and accepted the white men's culture and therefore think it is unsanitary and dirty to live in a hogan. They want to live in and go to school from a nice modern house. They think it is better and it gives them a sense of security."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

118 (I) "Living in a hogan does not even require learning how to read or learning how to speak English. As a girl, you are taught carding, weaving, spinning, and grinding. That is the teaching. If only these skills are known, there are many hardships. You suffer much when putting up a loom until you finish it, or when grinding corn to eat. I am happy that everything is prepared for the youngsters."

136 (I) "The modern houses are going up so fast that we lost track of the hogan. It would be better if they have a hogan near the modern houses."

440 (I) "When a Navajo was raised in a hogan, it was good. You were gotten up before the sun, and had to run. Taming horses and herding sheep were taught while you lived in a hogan. The wagon and horses were the only means of transportation, the wagon was used to haul water and wood over long distances. If there was no wagon, people hauled water on their backs for a distance of two to three miles. This was how we lived back then. Maybe this is the reason why the kid today is lazy and doesn't pay attention. He doesn't have all these chores to perform."

2 (I) "No windows, water facilities, no sanitation, are the factors of living in a hogan. The people feel sad and feel there is a lack of safety."

8 (I) "In this hogan, all of the dishes, food, bedding, your clothes, are in one room and you build a fire inside. I think this makes people sick who live in a hogan."

9 (I) "The hogan is not an ordinary form of shelter. It has importance to our people and our culture. It has and expresses the life it lives and has feelings. It asks that we give it our physical well-being, possessions, religion, theories, children, and middle-aged people or old people, but give me life. It has all our beliefs and ceremonies and ways of livelihood centered in it. We were born in these hogans, we learn our philosophies and way of life from it. We grew up and left this dwelling to be

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

9 (I) (continued) educated, but it still remains within ourselves. It can't be said that it doesn't have doors or windows, ventilation, or only made of dirt, has no water because it is great in terms of our traditional religion. Because through the hogan we are known by our creator, we develop a relationship. We must teach this to our children."

10 (I) "This about the hogan, our forefathers all came from hogans, but today I think about hogans as a good beginning of life for us, and I like it. People still live in this home covered with mud because it was a way of life and a new beginning for us. So I like the hogan and how it is inside. Inside a hogan, we wonder, what does go on inside? I think the people do things anyone would do in any home. Rug weaving, making bread, and different ceremonies, it becomes a hogan. The people inside probably think they will continue to live a good life. They probably think they will live and all will go well for them."

16 (I) "This hogan was the home of many people. They got along well. There is a lot in a hogan; food, personal belongings, beds, a fire to warm the place and give light. Inside the hogan, children feel uneasy. They say it is too small and there is no running water and no electricity, so they don't like a hogan. A house is more liked by the children more than a hogan. But I think some do still like a hogan, those who were born and raised in a hogan. I think if they know more about the hogan they will learn to like it again."

214 (I) "Many Navajos still dwell in the traditional way of life and are actually hiding their children from the Anglo environment. They would rather have their children herd sheep and chop wood and live with them according to the traditional way. They lock their children up and prevent them from being educated."

220 (I) "Children should learn more about the hogan and how they lived in it. This will make them wiser."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

411 (I) "This fourth question, yes, we were raised in it, in our young days. That was very great with no heat and etc. in those days. Today we think it's small and crowded, but it's very warm inside if you have no house, then that is very fortunate. Inside nothing has really changed, but being away from home for so long out in cities and returning you would consider the hogans negatively due to small and crowded inside. You want privacy and want a house with separate rooms. Yes, I guess some are very ashamed to go back due to inter-marriage and they are very embarrassed even to visit their grandparents. But it's odd to say you better build a better house due to them raising you. The kids think of it negatively, but it's up to them."

417 (I) "The hogan is home to some of us and it was put there for the Navajo from the beginning. With our kids, I think that they should appreciate their ancestral home and remember it as representing a history and culture, most of all, to become proud of their past. After all, their ancestors have had great moments in it; they have raised their livelihood in it. Although we have the Anglo way at our hands and education is taking its roots with our children, I think that our hogan should never be disrespected or discarded completely. Education is good for our children and we want it, but our children should appreciate our home, regardless of the quality and sophistication they have. This I believe."

484 (I) "Life in a hogan depends on what time of the day you mean. Life in a hogan is just like life in a house anywhere else, perhaps a few things are different. Life in a hogan might not mean television, playing a stereo and so forth. That would take place in a house. Life in a hogan could mean a nice warm fire, grandfather telling tales and stories, children about getting ready for school in the morning, or perhaps life in a hogan could be that a child is trying to study and is doing his homework among his family members. It could be that a young girl is helping her mother cook. There are a lot of happenings inside a hogan and a small interview will not cover everything that happens in twenty-four

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

484 (I) (continued) hours. The feelings of people inside a hogan are just as diversified as they are among people elsewhere. It could be anywhere from happiness to sadness. It just depends on the people who are in the hogan. They are as humans, have human feelings, and have human values as any other race of people, so description of the Navajos takes pages and pages."

489 (I) "This house here on this paper is a house of earlier times. The inside of the house, the fire is built in the center, the meal is prepared inside, conversation is carried on inside, the whole family sleep inside, work is also done inside and kids may play inside, too. So in this one hogan you can do just about anything and Navajo singing can take place inside there, too. It comes in handy all year round too, because it's warm inside during the winter and cool during the summer. So the people that do live inside hogans are healthy and happy. The people that live inside probably wonder in their minds and to themselves, 'I wonder how life is further around this area. I wish I had a job there and can do things that particular way.' Instead, the Navajos usually keep their problems to themselves."

494 (I) "This fourth question about the hogan, the hogan is probably warm, warm in the winter and cool in the summer. Supposedly the father has built the hogan, and the mother keeps the place in order for the children. Also, the man has livestock, and probably is a silversmith with which he makes a living, and the mother probably knows how to weave and card wool. That's probably how the home is."

496 (I) "I don't know much about the life in a hogan, but it's small and has no windows, a door, and a hole in the top for the smoke. A fire would be built in the center, the whole family would live in one room and if it were cold, some of the animals would be brought inside, which would make it even more crowded. There would be blankets or sheep skins for lying on at night to sleep. There might be a few dishes, pots, and also pans around. The family is growing larger and there's no more room inside, which means there is less room for each person and for them to carry on their family activities together.

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

496 (I) (continued) They're getting more and more crowded. Some of the older ones may feel that the way of the hogan is still best. Some of the younger ones may say, 'let me out.' Some may be wise enough to realize that the hogan as it is, is not adequate for the family and it can't be built big enough for the whole family."

300 (I) "The hogan used to be a place of much discussion which included mostly discussions about livelihood and the role of each member of the family to contribute some aspect of living to make things or living easier for the others. Now I think discussions are centered around education and kids. The future of the kids is the main concern."

213 (I) "The home situation, in the olden days we all lived in hogans. After the Anglo made his house, we wanted to live in a house, too, so we learned from the Anglo so that is how all these schools are operating."

111 (I) "The hogan I have grown in. I get up early in the morning, wash up, take them off after the horses, after bringing in the horses, feed them. My mother will be cooking in the meantime and we eat. Then I herd sheep all day, that's how I lead my life with my mother. In the evenings I card wool or spin or grind corn. This is how I lead my life so I'm telling you about it, to let others know."

118 (I) "Living in a hogan does not require learning how to read or learning how to speak English. As a girl, you are taught carding, weaving, spinning, and grinding. That is the teaching. If only these skills are known, there are many hardships. You suffer much when putting up a loom until you finish it, or when grinding corn to eat. I am happy that everything is prepared for the youngsters."

136 (I) "The modern houses are going up so fast that we lost track of the hogan. It would be better if they have a hogan near the modern houses."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

440 (I) "When a Navajo was raised in a hogan, it was good. You were gotten up before the sun, and had to run. Taming horses and herding sheep were taught while you lived in a hogan. The wagon and horses were the only means of transportation. The wagon was used to haul water and wood over long distances. If there was no wagon, people hauled water on their backs for a distance of two to three miles. This was how we lived back then. Maybe this is the reason why the kid today is lazy and doesn't pay attention. He doesn't have all these chores to perform."

523 (I) "Living in a hogan is the only type of living we know of."

524 (I) "Hogan living is fair, it must be cared for; if not, it will be dirty. I would like a house built, but I can't afford one. The hogan I am living in is old and about to cave in. It is very hard to live in a hogan."

525 (I) "The hogan isn't good for our children because of the cold in winter and the lack of clean surroundings."

528 (I) "I enjoy living in my hogan, but we are soon to have a modern home built."

529 (I) "The hogan is wonderful. It has space. We were born in the hogan; it is also the proper place to have our holy ceremonies."

262 (I) "To live in a hogan, you have to keep things well clean. I am not saying in all cases you have to, but in some cases you have to keep things well clean, because when you wash dishes it will get dirty right away and you have to cover them to keep it clean. The family always shares things together. It isn't where there is a mine and yours things, because it's too small of a room to have your own things around. That's where the grandmother or mother teaches the children how to share things."

252 (I) "When one has kids, one wishes the best for the kids. I think the hogan is awkward and old. That is why I wish my kids would live in a house for comfort."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

256 (I) "One was not allowed to sleep late in the hogan. He was asked to be up and around before dawn. Laziness was not tolerated. It is nice living in one. It is warm inside and is not cold. I was raised in one. I attended school from one."

258 (I) "The hogan doesn't have the conveniences I now have in my house. Most Navajos feel secure in a hogan. They enjoy living in hogans. I, myself, enjoy living in one."

399 (I) "Working with the BIA, most of the students come from a home of a hogan and are brought up in a hogan. Just by looking at them, their ways are very hard for them because they don't have running water."

472 (I) "The old ways of the Navajos have a life in that hogan. From there you get livestock (sheep, cattle, horses, etc.) which can be used for wool, sheep skin, rugs, meat, etc., and it can also be exchanged for money. It all comes from the hogan that has life. A person can make rugs or cook meals for their children in that hogan. A fire is placed on the ground, but today a stove is used for fires and meals are prepared on top of the stove. The stove is also used for heat. You feel happy about everything inside and feel proud of it, what you do inside and what you bring to the hogan. The things can be seen where they are and they are located easily. But today the kids are living in modern houses, the dishes are put in dish cupboards and the stove is replaced by a gas stove. So if the two ways of living are both side by side, they are both different. I think if an educated lady looks at the way we live, she probably will think it's not good and I always wonder what she would think. I also always look at the way they are living and don't know how to handle the modern tools, that's the way I am. They use gas stoves to cook good meals, and if it's compared with our way, it's different again."

515 (I) "I hardly lived in a hogan. I lived in a house. Some Navajos really take care of the hogans, and keep the outside clean. Some of them don't keep them clean. I think a hogan is good. It is cool in the summers and warm in the winters."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

516 (I) "If a hogan is taken care of real well, there is nothing wrong with it. It is like living in a house, where things are also well taken care of whether it be the dirt, the beds, or the chimney. We take extreme care of our food and water, although it is just hauled in. Taking care of the wash basin is also another chore we fail to neglect. We don't empty our used water at the entrance to the house in the hogan anymore, but take it further away from the hogan to get rid of it. We learned to take better care of it because the children have learned some of them were unsanitary. Sometimes, the boys came home and told of the different ways foods are fixed. We go to the school and sometimes eat with the school officials and the children. We like it. The children will like living in a hogan, if it is tidy, and if there are some valuables in it."

524 (I) "It needs great care. I would like a house for my family. This hogan is old and I am afraid it is going to fall in."

345 (I) "Parents, traditional beliefs, and livestock center around the hogan. It is very useful. It sometimes served as a hospital. It is used for sleeping in at night, at dawn, breakfast is cooked. Weaving and spinning, and washing of the dishes and other household chores are done by the women. The outside of the hogan is for the men to tend to. After dinner, weaving is done again. Yes, the hogan is small. There are no arguments in the hogan, and everything is well taken care of. Long ago, games were done in it in the evenings and stories were told."

183 (I) "I'm very proud I was raised in a hogan. I'm not ashamed of the Navajo ways. Like my sister, she likes the Navajo ways now. Before, she used to think it was dirty, but me, I didn't. I think a hogan is a warm family place, for a family get together. Now that my sister does, she made a mistake. The place is warm, though not in good shape. Some places are in good shape. I can't criticize my old ways of life. I don't know, some of them are happy. My family is happy. My grandma lives in a hogan and we visit her often. She is happy, she got no complaints, saying nothing about the hogan."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

343 (I) "A home or a hogan, whatever people called it. Inside the hogan it's warm. When I was old enough, I realized that's what people lived in. It's warm inside during the winter and cool in the summer. It is very inexpensive, it doesn't take too much to build a hogan. We used wood for fire to cook. We would mix mush, or cook mutton, this gave a good odor. When I was little, I lived in a hogan, so I know it's warm in a hogan. Inside a hogan, maybe someone is mixing mush. I think this is still the same in some places because the older people live in the old way. I guess it is good, because old people are not like Anglos, they don't worry or talk about what they will eat tomorrow, that's what the Anglos do. And wood is used for fire for heat in the hogan."

339 (I) "I have a hogan; many types of work are done inside a hogan. I have my tools inside, and my children iron inside, we have electricity power in our hogan. Work is done, many types of work. I have already spoken about that. All is well and everyone is healthy in the hogan."

48 (I) "The hogan is a gift (from the 'Great Spirit') which dates back generations and is made of wood with packed dirt used as roofing. Inside, there is life and there are ideas. Ideas of life ('the ultimate and eternal life'); there are children (boys and girls); there is religion; and there are finally the ingredients which made life possible, as food from the land and its animals. There is inside a way of life which has its history and which is cherished and possessed by its people."

58 (I) "We don't live in hogans any more; we now live in houses, we lost the hogans. We have sings in them, you can't have sings in houses. The people who live in it a long time ago thought different, now when we live in the hogan we don't think the same as the people who live in it a long time ago. Living in a house will make us think only as a white man."

62 (I) "The hogan is a place of living, primarily a form of shelter, but may also be used for ceremonies. The traditional people are more secure in living in the hogan."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

67 (I) "In this hogan, it is very warm in the winter. It is used as a kitchen and good lives come from it. Some of our people may still be in them. It was used for sleeping where one's body was completely rested, and it was also used as a place to eat. The Navajos like it inside, it is warm. It's beautiful."

191 (I) "Navajos used to live in hogans a long time ago. Now everyone lives in houses. Everyone is going to live like a white man. Long time ago we used to eat on the floor. We are eating like white man, that is why we are getting sick. They have sings in the hogan. When someone gets sick, they sing over him. A hogan is holy. They think highly of the hogan. They don't want to damage it."

195 (I) "The hogan is the center of thinking and teaching. It is a home. In the olden days men say that they put boxes on the door and the section of the roof providing the let out of the smoke loses (scatters) the teaching. Inside this hogan you sleep, think, decide, lead your life. Inside this hogan a person thinks better, teaches children, shows his friendship, that's how it's made."

68 (I) "There was once life in the hogan. Years ago, our male ancestors led lives from it. They had livestock. The hogan is small and the open-pit fire was often dangerous. There were sheep skins on the floor, dishes and other cookware were piled up in a corner, and there were no beds."

344 (I) "My parents came from a hogan. I was born in a hogan. I know the jobs my parents do from here. Weaving and carding are done in it and other chores originate from it. Plans for everything are discussed here by the uneducated and educated. The people in it are happy every day, about their accomplishments."

47 (I) "My opinion about this hogan is it is one of our most important things to us and we love to live in this hogan. We can think more and feel good and live longer."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

463 (NI) "There is a basic symbology involved in the shape of the hogan and the opening of the hogan, the rising sun kind of thing. What's happening inside is them living in a home. It's a family of people feeling content and quite happy with the place of the hogan, the place of Navajoland, the environment, but perhaps feeling quite perplexed and frightened by strange things coming from the dominant society---square buildings, bureaucratic institutions."

170 (NI) "To me, an Anglo who's had quite a few things, but not everything, it's very barren, and almost unbelievable. The older people who have never seen any better are more or less complacent and happy. They haven't seen anything else, they don't know anything else, they don't care about anything else and are quite happy with it as a general rule. If it warrants, they'll go about to make the change, I feel certain of that. If you took the Reservation wine away, and held this open to competition. For example, we have a little child around here that we take down to the store. The child doesn't know how much anything costs...doesn't have any idea. But if they would get in the action, buy something and pass the money over, and see how much it costs, then they begin to realize what the change is. No wonder these people are fodder for the scapegoats when they get off the Reservation. These people don't even know how to count money, some of them, they just pass it over and expect 'I'm going to get the right change back.'"

351 (NI) "I really don't know what's happening in a hogan. I suppose life goes on there about the same as any of our homes. No doubt there's a great closeness with the people in a hogan when they're all living together in one room. Not having lived, not having been in a hogan, I don't know a great deal about life in one. I only looked in one hogan. I felt I'd really steer clean of this sort of thing because I feel that a visitor going into people's hogans is rather infringing upon their way of life. I have not visited in any of the hogans or asked to come into any or to show curiosity for it in this way. As to how the people feel in a hogan, I suspect they feel and act like anybody else. They have the same emotions of love and fear and dislike of some people and some situations as all of us."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

356 (NI) "I think that the hogan, perhaps the feeling of the people that live in it which is the keenest interest to me, the old grandpa, he feels somewhat left out. He perhaps has been the predominant person in this household. He is the one who has been sought out for wisdom, for counsel and advice, but with this younger generation, his knowledge simply does not meet the needs of today, so I think basically within himself, he resents the educational thing, simply because it is depriving him of his, he feels, his given location, his given office. And the old grandma, I think she may feel very similar, that she is not completely relaxed. Whereas on the other hand, she may realize that actually her son and her daughter, grandson and granddaughter, are going to have to face an Anglo world because they must realize they are not isolated. Eventually, America is Anglo and anybody who has come to America has had to accept American terms and the American way of life and I think they have to, too, but this is quite a problem for them. And then with the parents, perhaps in the ages, let's say from thirty and up, I think they're torn between two opinions. They don't fit into the old Navajo way because they don't follow it but they won't deny there is no power. I don't think any of us will deny there isn't some power but I still think they're torn betwixt two cultures. And with the children, I think they're going to be more adapted to an Anglo way of life but in this home, there's going to be a lot of conflict and strife going on perhaps in the older to the younger and the younger to the older."

460 (NI) "I've visited a few of them, but, I think life in a hogan---other than not being totally sanitary---I think it's a very, very poor. It's dirty, it's not healthy and they're just terrible because they're so dirty. Well, I'll be truthful with you. They're happy if they have popcorn, crackerjacks, pop, candy bars. They're just ignorant and they're happy that way. They've never been taught different."

248 (NI) "I've been inside of them. I've seen them sitting on their sheep skins and the way they prepare their food. It's very unsanitary and I've been in some that are very clean and some where they're not. They have feelings just like we do. Even though their culture's different, they have feelings just like we do."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

247 (NI) "I don't think I'd like to live in a hogan. It would be too crowded, dirty, not enough sunshine, fresh air. It would be miserable, like sardines. I think you have to learn to live and work inside the hogan, you're not as free. I'm sure they enjoy it because they don't know any different, but if they found out how it was to live in a house with more room, etc., I don't believe they'd want to live in a hogan. This may be wrong, but I just don't think they would."

451 (NI) "Well, I can't tell you anything about life in a hogan. I'm not a Navajo. I've never been in a hogan."

456 (NI) "I can't tell you an awful lot about life in a hogan, but there's a closeness between these people that maybe Anglos don't have. I think living like that in a hogan, children are much more aware of sex and things than our children are at a very early age due to the closeness of the hogan. I think they're changing just like everybody else and they're certainly going away from the hogan around here. More people are living in square houses. I feel between the younger and older people, they're having a hard time right now, a generation gap that is causing them to have some problems."

501 (NI) "What I can say about this is that I just wouldn't want to live in one myself. However, each person has their own feelings about that sort of thing, but I just wouldn't want to live in a hogan, myself."

504 (NI) "Rough. I think it would be very rough. I think it would be real warm in there but it would be hard to keep clean and a lot of things that maybe should be mentioned, but I think it would be rough, period!"

200 (NI) "Generally speaking, living in a hogan can be compared to our family going camping; much time is spent in just obtaining essentials for living in this way--water, food, wood, etc. Life itself is dependent upon each individual's contribution to this way of life. With our materialism and permissiveness, family life is disintegrating. Life in a hogan can't be that different from another type house. Family life with love can be the same anywhere."

4. Please tell me about life in a hogan. What's happening inside? How do the people inside feel?

87 (NI) "I come from a long, long line of..... a long, long line of snobs and where we live now, we sold a beautiful home to come down here. We've always lived in the finest of conveniences, and the thought of living in a hogan is just more than my imagination can even encompass. I have never been in one. I should go in one, I'm certain, but I think probably it would be better if I didn't because I might have even worse conceptions than I do now. I think life in a hogan would be so difficult because of the lack of privacy. Everyone has his living space and if it's invaded, his whole personality is distorted, and I just can't imagine ten to twelve to fourteen people living in a hogan and having any kind of personality. They do a hell of a lot better job than I would.

Too many things are happening inside, as far as I'm concerned, in the hogan. They are personal to each person that's involved and this is wrong. I get back to the morals, ethical code, children who come to school at a very young age are very knowledgeable in the physical act of sex and know practically nothing in art and it's very difficult to teach them about the moral ramifications involved, about love, instead of it being just an animal thing. This I think probably has disturbed me more than anything when I think of a hogan, a young child and a married couple. I couldn't even begin to think how they would feel, or how they might verbalize it. I'm sure they would have to feel less than they should feel. They are not given enough personal living space to even have any real identity. This is one of the reasons I am SO in favor of what I see in a boarding school and particularly in the new boarding schools where they're having two in a room, giving them some personal living space, clean sheets, three meals a day. If you don't have these things, I don't think, whether you're a purple creature from Africa, if you don't have these things that are basic, to self-worth, I don't see how people can rise above the pressure. Then, on the other hand, you also have to look at the fact that there's a great deal of family identity that the Anglo culture has moved away from. I think this is a very good thing. But I have plenty of ambivalences about this sort of thing (family

4. Please tell me about the life in a hogan. What's happening inside? How do the people inside feel?

87 (NI) (continued) cohesiveness vs. dependency) because I came from a family who had plenty of personal living space and not much family cohesiveness; so I do see a family cohesiveness that I think is good but on the other hand, I also see in this family cohesiveness a dependency that pulls the others down rather than one that will let the others rise up in the family."

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

152 (I) "These two men that are standing here, one of them is an Anglo and the other a Navajo dressed in a Navajo costume, like our grandfathers used to. They both can't understand each other, so they might be wishing they could understand one another. Well, now all children, even the smallest, go to school, so I guess the Navajo man is thinking and wishing he, too, could understand and speak English, so he could converse with the Anglo. The Anglo man, too, wishes he could maybe speak and understand a little Navajo in order to tell him things. I don't know. As time goes, maybe someday they could converse a little, if they both pick up words from their children or if they could go to school themselves, or I think they could help each other."

183 (I) "One is educated and the other isn't and his life might end with being educated. The other one, he's so full of ignorance to get more education and to get in higher places. The Navajos think he's not educated, and I'm not good enough, and he thinks the white man is better than him, that's what I think."

363 (I) "This picture shows that one man didn't go to school, while the other is an educated man. So I believe they are not able to understand one another. These men may both wish that they are able to understand one another, so they can converse. They won't do anything, they will both lead a good life."

357 (I) "One of them is probably wishing he could converse with the Anglo man, but he can't speak nor understand English. Both of them are wishing they could converse, but neither one can understand the other, they just stand as though they both may be deaf. They couldn't do anything, but just go their separate ways."

48 (I) "There is standing one side an Anglo, and on the other side a Navajo. The Navajo is representative of the traditional people and is dressed in full traditional style from his hand made moccasins to the wool blanket over his shoulder. The Anglo is also

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

48 (I) (continued) representative, but why are they facing each other, or why are they meeting like this? One thing is for sure, the talk is full of life and living. With the Navajo, the problem is probably domestic deficiencies, and is asking for help and most likely is thinking how much like this white man his future children are going to look. With the Anglo, the problem is probably strategic and is wondering how to best educate this man and his offsprings, or how to best help him to become efficient and independent. Consequently, both are thinking of the future and the mergence of both cultures in harmony and coexistence. So, they know they must compromise to settle whatever it is they're saying to each other."

57 (I) "The two persons don't understand each other, Anglo and Navajo. Both thinking, 'I wish I could understand this language a little so we can communicate. The Navajo can learn and make a living like the Anglo way if he wants to."

160 (I) "These two men standing here, one is an Anglo and the other a Navajo; perhaps a traditional Navajo because of the way he is dressed. As they are looking at each other, there is a problem as though they are getting in each other's way, since the language isn't the same. The Navajo probably isn't educated, and wishes he was, so he could converse with him. The other one is an Anglo, and this one is a Navajo, and when two persons who cannot communicate meet, they usually stare at each other. Probably that is what the man is thinking. The Navajo is probably thinking he wishes he could speak English, and the Anglo thinks he wishes he could speak Navajo. Well, both are just standing there staring at each other. They might fight or whatever, you cannot say what will happen. They're just standing there, maybe that's all there is to it."

165 (I) "The Navajo is probably wishing that some negotiations would be in order to discuss some of his problems if each could understand one another's language.

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

165 (I) (continued) Us illiterate people can only wish and I think that the Anglo wishes that he could speak Navajo, too. They're thinking that if there existed an understanding (language-wise) then they could work together to build and work toward an appropriate goal; a goal that could benefit both people and backgrounds. If there existed a speech which both understood, then the situation of this mute meeting would turn into one of action and cooperation."

187 (I) "One person is Anglo and the other is a Navajo. They are thinking, 'I wish I could talk to him.' What I think as a Navajo is that the Anglo is like standing across a river and you want to get across to him. The bridge is like the English language--if you know the language, it is like having a bridge across the river. Even if the two men couldn't understand each other, they would make friends and learn from each other and communicate with one another."

193 (I) "Well, one has a blanket over his shoulder and that was how they used to dress. With the other one, the Anglo, he probably does not know the other person. As it was until lately, Anglo and Navajo did not know each other, but now we have many Anglos among us and know them. Their teachings, Navajo and Anglo, are almost the same as it is with this older Navajo man. Now we don't have very many older men, because we have more educated young people. These two men meeting each other would talk together and shake hands. Also plan things together and exchange ideas of their ways of life. That's why they met as it is today. We meet to help each other."

194 (I) "They probably don't understand each other. I don't know."

197 (I) "What is he thinking? One of them is walking like the old ways but the other is of today. They are probably thinking that the other way is better."

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

325 (I) "One man is a white man and one is a Navajo. The Navajo man will probably disappear in the near future and only the educated will make out in life."

433 (I) "The Anglos and the Navajos, most of the people talk well with one another. Maybe the white man is thinking that the Navajos that he meets on the street of the Reservation are ragged or something of that sort. And maybe the Navajo man wishes he was like a white man and had fancy and nice clothes. Again there is white man whose wishes are that he had a big concho belt, beads, and on the other hand, who wants to help the Navajo people. I have seen lots of white missionaries who go out and help Navajo families and bring them food and clothing. And I think in the future, they will all get together and come to an understanding and be one the way we were made. There are too many Anglos who make fun of the Navajo, but never really know what the child thinks. Here we have teachers who have never said anything about the Navajo child."

455 (I) "The white man looks worried, the Indian man looks happy. They will go on living."

459 (I) "One is an Indian. One is a white man. Each one is thinking he is no doubt better than the other."

391 (I) "I don't understand the question. I don't know what they are doing or what their purpose is, but they will remember meeting."

524 (I) "I don't understand the question about two men."

525 (I) "The men are asking each other questions concerning their well-being and talking about events which will encourage education among our children."

261 (I) "The Anglo has an odd-looking face. The Indian is looking at the Anglo and is wondering why the Anglo is very neat and dressy. The Anglo may be feeling sorry for the Indian but maybe admiring the Indian man's

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

261 (I) (continued) beads. My feeling towards the Anglos are equal to me, I think they are all very friendly. I introduce them to our native food which is mutton stew and fry bread. They all seem of to enjoy it. Here in there is a teacher-parent visitation program, which I approve of. Many parents didn't like this visitation program, but now this program is worth it. The teachers' aides are learning many things from the teachers. Some day these young ladies will make fine teachers. This would make a good relationship because Indian would teach Indian."

102 (I) "The two men are asking who each other are or where they are from, then they ask each other's purpose and then ask them for help or offer help if each of them is in need. It is more convenient for two people to talk in each other's own language, but it is difficult to talk with Anglos because they are harder to understand. The two men are also thinking in terms of providing work for one another. In the future they will go their own ways."

253 (I) "I know the guy with the suit on is thinking of how much he likes the Indian's clothes. The man with the jewelry on is thinking of what the white man looks like. They are thinking about each other. Later on, after they get home, the Navajo is thinking of what the white man's way looks like, and the white man is thinking the Indian looks like this."

256 (I) "They don't understand each other. They are wondering what they should say or whether they should shake hands, but it is difficult. They are maybe able to help each other, but because they can't understand each other, they can't. They probably ended up helping one another."

258 (I) "I don't think they know what to say to each other."

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

259 (I) "They look like they admire each other. One or the other could be seeking guidance from the other. They will probably go to their respective places in the world."

260 (I) "This man is a Navajo, and I am sure that he doesn't understand this guy over here. They won't understand if both started talking. They wish they understood."

392 (I) "One isn't educated and the other is. One thinks, 'He is a medicine man,' and the other thinks, 'He is educated and doesn't like the Navajo teachings.' The other thinks, 'I wonder what the Anglo is saying to me?' and 'I wonder how I would have been if I had an education.'"

399 (I) "I think what they are trying to do is start a conversation, but they can't get across to each other what they really are trying to say, because they both don't understand one another."

400 (I) "If the Navajo doesn't know how to speak English, he doesn't know what to say to the Anglo and probably the Anglo does feel the same way. He probably wishes he knew how to speak Navajo and the Navajo wishes he knew how to speak English; the Anglo might try to learn Navajo and the Navajo would probably do the same, then they both could be able to communicate with each other."

402 (I) "If you're not educated, you are being like a stone when an Anglo is talking to you and that's what's happening on the picture. In the future both will suffer from old age."

472 (I) "The man with the Navajo bun, belt, and beads is dressed up as the Navajo way and thinks about the Navajo way of life. He is thinking about the Navajo way of life and also thinks he has everything like beads, belt, moccasins, etc. The other man is thinking about

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

472 (I) (continued) school, but they both are standing alike here. Both of their minds are the same too, but the school man thinks he's smarter. That's the way the children today feel about school and that's what this picture is about. They will probably remember each other for a short time. The Navajo man will remember only the moment where he's standing next to this educated man. The Navajo man isn't educated, therefore, he's not going to be able to hold a job where you have to help another person. He only can help himself the Navajo way. The other educated man is thinking about the help he will give to his parents, grandparents, and other relatives. The Navajo man is only thinking about the hogan where he lives, but not about the outside of the world and other people."

511 (I) "The two gentlemen are probably thinking how the immediate problem can be solved. How can things become better. The Navajo is wearing the bun. The other is dressed like a white man. They are trying to solve their differences. If the Navajos learn the white man language, we can get good jobs in the future; but if we don't, then for the rest of our lives we use 'picks, shovels, and sweat' to make a living. I feel it's good to learn the new ways because the Anglo way is taking over and more education is demanded. With a good education comes good jobs."

515 (I) "He's a white man and he's a Navajo. They probably don't understand each other and they're trying to talk to each other in some way. They're probably having a hard time. You can see expressions on his face and the other. They don't know what the other is saying."

516 (I) "Who would they be? One must be a white man and the other a Navajo. What would they be saying? They might not understand one another. They don't know what to say to the other."

517 (I) "I don't know why they are standing there

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

517 (I) (continued) facing each other. One is an Anglo and the other is a Navajo because of the traditional knot he was wearing. He also wears a concho belt and a turquoise necklace. They probably don't know each other, so they are each afraid to speak to the other. They are probably only looking at one another. That's the way it seems."

257 (I) "I don't know."

519 (I) "They are a Bellagana and a Navajo."

520 (I) "The white man is saying, 'Wow, the jewelry.'"

2 (I) "The primary goals of both men are to have their children receive an education which will provide good leadership with our tribal government."

8 (I) "These two men are different, one is really fair in the face and the other is darker, wearing a Navajo bun, the other shorter hair. I don't know where the Anglo would come from. The Navajo comes from here among us. The Anglo man is probably wondering how he could make more money, even if he does have money, he wants more, because that's how Anglos are--always wanting more money. Maybe they are all that way, I don't know. The Navajo man is thinking about life, how he will haul water, go to the store to buy food and maybe even go herd sheep. There is a lot of work to do around his home. I don't know where the Anglo man comes from, maybe he might go to the moon. That's all they talk about--going places like that, always trying to go too far and outdo each other. We Navajos, we will all age here for we don't expect to go elsewhere."

9 (I) "The two men in this picture are explaining each other's aspects of culture. The Indian is explaining his belief in his traditional religion and the value of his livelihood, principles of behavior and attitudes. The Anglo is teaching and explaining his advancements in

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

9 (I) (continued) industries, nutrients, and ways of life. Both men are trying to establish a good relationship between one another."

10 (I) "These two men that are standing are different. We Navajos have a Navajo bun, head band, moccasins. The other man is an Anglo because he has a crew cut. What they are thinking, I don't know. Maybe the Navajo's thinking is very small and the Anglo thinks more. In the future, the Anglo probably will take advantage of the Navajo. For instance, if he is a trader, he will talk the Navajo into pawning his belt. But if a Navajo is aware of this, he will take good care of his valuable belongings and will be aware of what the Anglo might do. The Anglo always thinks about more of his future, but for us Navajos, we are very casual about life, we just let another day go by without a thought about the future. But those that went to school, they are beginning to realize this. That's what I think."

11 (I) "I think they may be thinking about school or life itself. And one of them may talk about the old Navajo way. I suppose the Anglo man is trying to talk the Navajo man into making a deal with him. But Anglos like to take advantage of the Indians. After they make enough from the Indians, then they leave the Reservation and live in comfort elsewhere, maybe that's what he has in mind. After he moves elsewhere, the Navajo will stay where he is with less money."

16 (I) "The Navajo way of life is still practiced, in their dress, so this should continue and we all should not forget this. The Anglo ways affect us more, their way is how we live and how we earn our living. So I like both ways. The Navajo is probably thinking that, we came to this land, so we would this way to continue, maybe that's what he is thinking about. The Anglo is thinking that from his knowledge he will better himself above the Navajos. We too, thinking this way. The Navajo man will live his life in a well-behaved manner,

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

16 (I) (continued) from what we have acquired. Even our children will live a good life, they will learn more of the Navajo ways in time. The Anglos will not change, even if they know more than us. If we all live our Navajo ways, it will continue and stay the same."

214 (I) "The traditional man who is uneducated wishes he had received an education so that he could conform and live according to the Anglo culture and be successful in the culture."

216 (I) "The two men standing here are dressed up differently. One is dressed up like the way the Navajos used to dress in the early times, and the other is dressed up in today's clothing. As I think about it, one is educated and the other is uneducated. The educated person is looked upon for help, the education that he got and the training that he has learned. The man dressed up in the Navajo clothing is behind with today. So he looks at the educated man, thinking that he will help us someday. The educated man also wants to know some things he doesn't know about the Navajo ways of life."

24 (I) "The traditional man has not had the opportunity to attend school. His parents might have caused him not to attend. His parents might think school introduces them to drinking, gambling, and other things which would make their son corrupted. He leads the traditional life and has trouble finding work because he doesn't understand English. Later on in life this man will have a family and will encourage his children to receive an education. The educated man has made an effort to attend school, his parents encouraged him to attend. He must have even gone to college and is very successful in finding a job and is now working."

266 (I) "One is an Anglo dressed in modern clothes and the other is a Navajo dressed in traditional clothes. There is lack of communication because they are different individuals. It seems like they are just standing together. But they have the same ability to think. One

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

266 (I) (continued) is not dominant over the other. Even the Anglo is not dominant over the Indian. The only difference is the clothes."

221 (I) "They are different but they might wish they were not. Since the Lord has put us on this land, there has always been a difference, but the school might change all this."

305 (I) "To me, I think both are telling each other about themselves. They must be talking about education. The uneducated man is probably talking about his financial situation and wants to know where he will be assisted from. The educated man is probably providing him with information. Another hunch is the man who has conformed to Anglo society is describing that life. He is asking the traditional man about the Navajo culture. The traditional man is glad to give information about his culture."

486 (I) "I think this man is fortunate. He's a medicine man and he has lived the medicine man ways of life. But I think the medicine man ways of life will eventually die away, and what he holds in his heart he's just going to pass on with it. But this man standing on this side, I think he is educated and also very fortunate. He should be able to explain a lot of things to the medicine man and I think they're talking about education. I think this man is educated and also wishes he was a medicine man and wishes he could become a medicine man someday, and the medicine man probably wishes also that he could have gone to school and wishes he could talk English. That might be what they're talking about. They're both dressed well, he has jewelry, good shoes, and a good hat. And he has good clothes on, too. I think they are about equal in their ways."

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

91 (NI) "I felt this one is either a missionary or a teacher and he has come because he really wants to help the people and the question he is asking himself is, 'What can I do?' Whereas I can't help but feel the other man is wondering how he can run the white man off the Reservation because that's what our papers are all full of. They have practically promised to get rid of us within five years and I feel he is resenting the white man because he says, 'He's trying to push his culture upon me, ' and 'How can I get rid of him?' I feel in a few years the white man will be gone from the Reservation, and if he's a teacher, he'll find a teaching position elsewhere, possibly in a little country town somewhere and he will be happy in his new work and the Navajo and Hopi will be training more people to relieve them and they will be in some way leading their own people in a few years."

240 (NI) 'Well, one's an Indian. His way of life, his understanding of life, is different than what ours is. There's a lot of them that feel like that white people have no business on the Reservation, but I think that we have to be here to help them. You can take and train them and train them and they still won't take the initiative. You have to show them over and over and over and the next day they'll figure out what's been shown them. The other man is a white man and he's got to have patience and understanding if he's to live with them, and there's no difference in the two people, it's just a difference in a way of life. What is each man thinking about? Well, they're probably thinking in the same terms--wondering about their families, how they're going to make a better life for them, and trying to do something about it. I hope life will be that someday the Indian people do get to where they will run the Reservation and take care of their own people and their own problems, and until that day comes, I believe that the white man has to stay here."

247 (NI) "The white man is probably thinking how backwards and clumsy the Indian looks. Then on the

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

247 (NI) (continued) other hand, he may be admiring him because it's something that makes you stop and think. It's history, that somebody really understands what they believe and they practice their beliefs. They don't like keeping up with the Jones's. The white man probably sort of wishes he could be in the Navajo's place, just for a few minutes, to see what it's really like, to help him understand so he wouldn't say, 'Here I am; let me change your way of life to mine.' The Navajo man will probably stay like he is, and the white man will help either this man and his family or other Navajo families."

454 (NI) "I'm not very good at judging pictures, so I'm not going to."

463 (NI) "The two people, the Navajo, possibly a medicine man, very thoughtful and wise and an intelligent person who is not quite looking directly at the other figure who represents the dominant culture and who seems somewhat perplexed and not quite sure what he thinks of the Navajo culture, he may perhaps be going through some cultural shock. The Navajo man will continue in his traditional role throughout his life and make some adjustments to some of the new school systems that indicate a genuine interest in him. The Anglo, or the dominant society--he may not be Anglo, he may be Chicano or Black--may not be sure of his role on the Reservation."

169 (NI) "I feel that these two people are probably thinking of the past and thinking of the future and thinking that maybe they will have to really get down to it and compromise and forget about the past and try to make a better life. The man that is non-Indian is interested in the Indian and the Indian has finally seen something in the non-Indian that he's probably interested in. I think they're looking at each other and are comparing themselves with each other. I think they are saying that they look different and they wear different clothes, but they don't have to prove themselves to each other anymore. So I think each person can go out and do what he wants to do and live!"

5. (Picture of two people) Tell me a story about these two faces. What is each one thinking about? What will happen to each of them?

170 (NI) "Is this on the Reservation? Is this a BIA worker, or just a Navajo out there? This will make a difference too in the way I answer this. If it's going to be away from the government set-up, I can give it to you. Most of the Anglos that come out here have quite a mistaken idea of what they're out here for. They think that they're going to change things and I doubt that they're going to make any changes because it's going to take a long time. Some of them are altruistic enough to believe that they can change things, but there, it takes a lot of work and a lot of striving to get that done. However, the Indian, being indoctrinated as he has with Anglo politicians, is more or less saying, I'm watching to see what's going to happen. That's just about the way it stacks up. The influence of the Anglo is beginning to do some good. Changes are coming."

352 (NI) "Well, I find both these men expressionless, so I couldn't really say what they think. I think it's obvious that this one man is a Navajo. To me, he really doesn't look like old Navajo, he looks more like one of the ones who are running around saying 'red power' or maybe he's dressed up for a ceremonial or something into the town. This other man standing here, he just doesn't mean anything to me, just a man."

203 (NI) "I don't know the one is necessarily an Anglo, but I'll say that he is. You have two persons looking at each other, primarily looking at custom, as a symbol of a different way of life which it is. And probably both are realizing that each one has something that can be given to the other. And hopefully they can share. Well, if each one has read the newspaper lately and heard all the propaganda, they are probably mad at each other. Hopefully, they aren't. And hopefully they're recognizing that each one has something that he can offer the other that will adapt to where they are living, and how they are living. Each will gain something from the other, and without a lot of undue influence from the outside, both will even benefit from what they learn."

Additional Comments:

268 (I) "My feeling is, as of now and as of today, that this seems to be just another study into the ways and probably values of the Navajos and Indian values in general. I would like to say that we have been studied enough and I don't know what the cost of this whole study program is. I imagine it's costing twenty to forty thousand dollars, which could have been spent otherwise. I mean it could have been implemented by giving more books to the children and even to implement a hot breakfast program and even to purchase two or three buses. I have been following a continual account of the evaluation in the Navajo Times subtitled the Havighurst evaluation and report and I feel that instead of this study you could have very well drawn from the Havighurst report which is well comprehensive and a good report and I doubt that very much could be made from this current survey. I'll give you a chance to prove and the public school to prove to the Navajos and Hopis and to the Indians in general of concrete results. Again I wish to emphasize that we have been studied, studied, and restudied and practically studied to death and it's high time that some concrete steps be made and listened to interviews and to start implementing the recommendations by parents and the community, and until that day comes, I will not believe that concrete results will come out of this survey and report but I wish you much luck and I will help you in any way I can. As you see in my answers on the questionnaire, I am a registered voter in the national, state and tribal elections system and I can be of such help and if you wish to question me further, I will do so. You may use my material as you see fit."

334 (I) "I want my children to achieve their education. I want them to learn everything they can about the Anglo culture. I appreciate the schools for providing all they could in giving our children their knowledge about formal education. One thing I dislike is the activities and dances sponsored by a community center. I don't think it's good for our children. That is about all I'll say. Another thing is that some of us don't attend the school meetings because we don't have the transportation, especially if we live too far off from the school."

Additional Comments:

25 (I) "I am in favor of education, I am interested in education for all my children. I encourage my children to attend school. I tell them that school will provide them with a means to support themselves with essentials of life in their future. In our traditional way of life, there is no need for our younger children because this type of living is fading out. Education is important, I wish I could meet all my children's teachers and get to talk with them and thank them for educating my children. My 10-year old daughter has progressed well in school and I appreciate this. I wish all my children to graduate from school. Every morning I encourage my children by helping them get up and get dressed and having them at the bus stop in time. For myself, I have only had three years of education. I only wish I could continue my education now. My occupation is primarily working with wool. I sometimes hear my daughter saying, 'I wish I could learn how to work with wool.' But I am encouraging her more to continue school and to graduate. When they graduate, they will be rewarded with a job in offices here on the Reservation or in the hospital."

266 (I) "I have a concluding statement to make. Recently an address was made by a BIA commissioner. He states the tribal government should be run by the Indian tribe itself. I agree with him. An Indian should promote an authority over his own tribe in any type of occupation. Indian teachers for Indian students."

24 (I) "What is the purpose of this questionnaire? It must be to find out the situation of the Navajos in the present. We all must be helped by the Anglos in the areas of education and well being. We will make a better adjustment to the Anglo culture, but first we need assistance to accomplish this. Bible schools should accompany education within the public schools. This would cease the problem of drinking, etc., which our children come in contact with while in school today. We also need summer schools and more schools because we don't average out to compete with the Anglos. Thank you for this opportunity to speak with all of you."

Additional Comments:

333 (I) "The school officials should get down to the chapter meetings and tell us about the progress made in school and give us information regarding the school systems. Cooperation is the only way of accomplishing a better school system. Because lack of communication is the main problem, we need to educate Indians so well that we will not be faced with this problem. We need Indian teachers, doctors, school administrators, etc., so the Indian will teach his fellow Indian his own culture and historical background, so he will maintain his pride and know how he came to be. He should know all facts about his own culture. Because we are losing our culture, we need Indian professors to educate Indians. The traditional way must not be lost. Through education we will regain our culture if it is run by the Indians themselves."

20 (I) "There is one thing that I don't like, the boys are running around with long hair. You might think they are girls, but they are boys. The girls have their skirts too short; it is embarrassing. I don't like it. The mothers, why don't they teach their children properly. The girls with short skirts are embarrassing. The boys with long hair, it is embarrassing. This is ugly. This is all I have to say."

112 (I) "I'll ask a question. How does this process of taping and filling out forms pertain to us and how are our schools going to be changed?"

263 (I) "I would like to add some other questions in hopes that the administrators will recognize these questions and problems. Is it the school policy to force a child to eat his dinner at the table? I know my kids often told me about these actions done by the teachers. Are there too many activities which corrupt our children? Is this why they have too many dances? I think the school administrators should go to chapter meetings and inform us about the school. Then they could tell us about the progress and things related to school. Our school system does not inform us about anything."

Additional Comments:

387 (I)

"Thank you, coming here about things that deal with school. I have four children going to school. One of them is not going to school. The oldest is fourteen years old and he is in the fourth grade. As for me, I didn't go to school. The one who I live with went to school and finished the high school. When I was small, missionaries came for me but they took me back to my grandmother. They said that it wouldn't do any good. My grandmother started talking to me, she probably wanted my children to go to school. She probably became aware of schools when they came into being. You have to get up early in the morning to fix breakfast for them. That is how you should do when you have kids. I talk to them in the Navajo language when they get home. I caught a small sight of school when I went to school for about one or two years. My husband knows what is taught in school. I only know the teaching of the Navajo ways. Even if we are working, we get short of money to buy clothes. They have been helping us with clothes, I am thankful about that. This is hard if you never did learn how to read. I put them aside so my husband can read them. It is like being deaf if you never went to school. I long to go to school. My grandmother taught me and I am thankful. The old women of old days told us to get up very early in the morning. They made us wash our hair, even if it was very cold. With our hair still wet, they made us run. We came in with our head caked with ice. Without going inside they told us to grind corn. I did all these things. When we have kids in the future, this will make them strong, I don't think they can ever do this. I tell one of my sons that is twelve years old to take care of horses and sheep. I tell him what your great grandmother said to me. They ask what happened about the time around Fort Sumner. I never did see my uncle and aunt. The first was 'Big Beard,' 'Thin Beard,' and 'Sand Woman.' The 'Small Woman' was my mother. I was whipped but I don't feel bad about it. Today, they don't do this. Some kids are playing with their education, don't do it. We that didn't get an education know it. Get an education, it will help you in the future. The girls have their skirts

387 (I) (continued)

up too high. When you get a skirt for them, they cut it too short. The teachers should help us talk to them. I don't know what they say to them in school, to keep their skirts up high or not. In the old days, they say that to look at a knee used to cost a cow or a horse, but today anyone can look at it. The boys are picking on it but it seems like they don't seem to mind. They might cover up their legs, it doesn't seem normal to look at them. Another thing, dances aren't good. When the music starts going, her posterior starts shaking. The boys have long hair and the pants are too tight. It isn't good to look at. It isn't good to look at them these days. It has been said that they will mix religion with school. I agree with this. It is good to teach all the teaching of the Lord. Another thing, some of the kids have been coming home saying that they didn't have enough to eat. We have to feed, make clothes, and give them a place to go to sleep. We want our kids to go to school so they could come back to us and help us. As for the school, we want our kids to be taught whatever they want to learn. I went to school one day when he fell off the monkey bar. He complained that his back hurt. I took him to the hospital. They said that he broke a muscle. I took him back to the school and to the nurse. She said to me, 'You, you, you,' whatever that means. She said the same thing to my son. She was a Navajo, so I expected her to tell me what she said. She took off and left us without giving us medicine for his back. She is a nurse and she is working. They shouldn't be rough on them. Some of the kids are handicaps. One of my sons has problems with his head since he was born. When they go out to play outside, the kids are not being watched so he comes home saying that the other students hit his head. The teacher was some place. The kids should be watched more closely. Wouldn't it be better if they had a different school. I have a hard time deciding which school he should go to."

Additional Comments:

22 (I)

"Hello, I appreciate the opportunity to talk with you. I would like to talk about what I think. Education is good for our children. All my children have had the opportunity to attend school. All my children haven't gotten into any trouble while in school. Two of my children have graduated. The parents must be responsible, encourage and tell them what is right and wrong. In this manner, our children will be more responsible. I agree with and encourage education. I have only had one year of schooling. There are no jobs for me, I have difficulties, it is impossible for me to talk to Anglos. When Anglos make an effort to talk, an uneducated person always wonders what is being said. Education is the most important factor for all our children. With education, our children obtain good jobs. Some continue and go to college and they themselves become teachers. I have two children who have gone to school and have graduated. They both are successful. My son is employed as a diesel mechanic. My daughter is employed with the local school system as one of the teacher aides. I hope someday my daughter will become a teacher. These are examples of what an education can provide. Both of us, husband and I, aren't educated. I am very thankful for the public schools here, I appreciate the teachers and administrators for their work. When my children return home, I teach them their own traditional way of life, like weaving, spinning and carding wool. Education is important, our children must not miss any days of school because they will fall behind, they will then lose interest. I received nothing for herding sheep, instead it put me behind in all my other work which I had to do. I am now keeping house for my children."

Additional Comments:

296 (I)

"I would like to make my statement about the operation of the school counseling department, and people involved in working with students and ways of counseling and behavior. Since guidance and counseling are the major things in education in getting students educated, I think all schools, both public schools and boarding schools, should have guidance departments where they would work properly with students and know their problems in and outside of school. A connection between students and parents or what kind of home they are from and I think that if they are given the right kind of counseling by not only the counselor but the teachers, principal, and other personnel in the schools I feel that the children will not have too many problems. But as it is, we have lots of drop-outs of elementary as well as high school levels and lots don't return to school at all for the reasons they have experienced at schools and the operation they have within the schools the way they are being treated and I think this is a serious problem that should be looked at by the community and also by the chapters and people involved with the school operation for both public and boarding schools. I think all of these should be taken to the school board level where lots of this information can be taken up farther to the inter-agency level so that they can be looked at more closely. I think lots of the reasons why lots of these children drop out of schools is due to the experience with the counseling and the school operation. If these problems are looked into this situation can be resolved. I think the Navajo students have a large drop-out rate. There has to be something done or the school has to be looked into and surveyed to pinpoint what has to be done. Due to quitting school and never returning yet the reasons are not given. I think the reasons should be found out. On occasion the reasons are pinpointed back to the school and the school operation, this has to be found out. This situation has to be dealt with the people involved in the guidance. One other point I want to bring out is the communication between the parents, the school, teachers, counselors and principal. There's quite a bit that the parents want to know of the school that the students

Additional Comments:

296 (I) (continued) fail to tell their parents. And the counselors and teachers should know about the students, which is also overlooked. There are a lot of cases where the teachers and parents work together if the student is overlooked that lacks the communication between parents and the school that should have been confronted to resolve the problems of the student at home and school so the attendance can be improved. Parental involvement should be promoted in the activity and they should be informed of the activities either by invitation or a statement of the happening and date, since the parents are the ones who should be involved with whatever the child confronts. Kids are hard to work with due to their sensitivity. They can be upset very easily so the teachers, counselors, principal, if they do not teach them, how else would they know things besides the school work. If not, we are just ruining that particular child. Due to my working with here, I feel I know some weak points. I hope my statements have helped in some way or another."

293 (I) "I appreciated your questions and since this is a survey, I'm sure it's for the better future of our children. The ways of living are emphasized on the traditional and the Anglo ways of life. Both are essential. Education is an important element in preparation for a child's future. Most important of all is that education and training are started at home. Parents should set these basic foundations within the home. The responsibility lies with the parents. We have to cooperate with the schools to produce our children's goals. It is a great task, but it is more likely we will accomplish our aims with cooperation with the schools. We like the public school systems because we have our children at home in the evenings and weekends. These are times they learn their traditional way of life. They care for the land, the livestock and the management of the home. When they're at school, they learn their formal education. They learn the Angloway of life. Both cultures must be stressed to them. I have a complaint and most people complain about the community center. I believe this is where most of the young people go for dances. I believe the dances and the place itself are corrupting our young people. Some

Additional Comments:

293 (I) (continued) students don't go to school because of this. Some children don't even come home after these dances. I wonder if there is a way to prevent this. In the hogan, life and traditional life is very hard work. Most are involved with carpentry, farming and care of livestock and weaving."

283 (I) "I will cooperate with you in improving our schools. We the parents are very concerned for our children's education and to make a better life and future for them. We want our children to accomplish all the goals and it will give us much happiness. We will also make use of this survey with your cooperation. Nowadays, education is the main issue and topic. There is always one question asked, 'how shall we improve our education system for our youngsters? What kind of teachers do we need? Who is best qualified to teach?' We must all stress the important aspects of education for our children's better future lives. There is a great need for education now. We must put up money to meet the needs in the school systems. Since funds are not set up, we have poor schools. The cost is set aside for each categorical need. Because we do not demand our desires, we don't get what we want for our schools. We always blame one another for a poor school.

Another thing, the teachers should be qualified but what we need is Indian teachers for our Indian children. Most Anglo teachers do not know the Navajo culture or have never lived on a Reservation, so that's why we need Indian teachers. Now we have Indian college students. Parents are responsible for their children's education. So we all have to cooperate together for our children's futures. We have to prepare them. If we all cooperate together, then we can eliminate the problems our children face. I always check on my children to see if they are making progress. I like to make sure how they are doing. We all have our own interests. Some of us have interest in education. Some of us have interest in our livestock only, but we all need education to care for livestock, to improve our housings. We need to go into depth for our children's education. We should talk about bus routes, transportation and even safety for our children. Is it safe

Additional Comments:

283 (I) (continued) for our children to go on buses? We need to get in contact with the bus drivers. I would like to say to the staffs of the public school and the boarding school to control our students and to take greatest care of them. These are the most important comments we relate to you, the staffs of the schools, because you handle our children nine months out of a year. From the time he leaves his home to when he returns home, you have the greatest responsibility in looking after our children. The bus drivers, teachers, administrators, teacher aides are responsible. We need to unify ourselves together and cooperate together to improve our schools. We should be aware of our problems and solve them together."

103 (I) "We should have PTA meetings to understand the education system more."

529 (I) "I thank you for interviewing me. I have never been approached before for an interview."

390 (I) "I like public schools on our Reservation. I encourage these Anglos to teach our children well."

102 (I) "There is a big communication gap between the educators and parents."

252 (I) "Concerning the PHS system and other government agencies; I feel that there is too much apathy. For example, we get doctors (new ones) but once they seem to get acquainted, they leave and young ones take their places. It seems as though they were practicing on us--- just to learn. I feel better relations would result if the government would not change hands so much and often. We need more people who are familiar with our ways and we need to hang onto these people."

253 (I) "They should have some adult education here. A lot of people, like myself, would like to go to school again to learn the white man's ways and the Navajo's way. That way, we will understand both. I'd like to learn more about English myself, and there should be vocational training for those that don't know how to work."

Additional Comments:

385 (I)

"Hello, I don't know this man who came here I guess for some school purpose. Yes, it is good for you to teach our children when they go from here on the bus, for which I am happy. Although they don't behave sometimes, but if you discipline them, they will learn. So you have to get after them. I am very happy for them going to school and learning how to write. Also I like the busing. Teach them the right things for us. I don't like to do foolish things. I don't like dances and movies which I don't want for my children. That is bad for them. I like the Christian way of teaching which I want for them, so teach of these things, too. And I like public schools, because that way they learn from one another when they go to school with Anglos. That I really like. Like teachings they have in churches, teach them of the good things. I want my children to live right, and that's what I want you to teach. Also, I like the idea that I don't have to pay for the children's lunch for which I'm very thankful to whoever pays for the lunch, and I am thankful for the education my children are receiving. They say we should return to the old way, but we left all that, so it would be rather impossible. It is good for the education that is available to us, by which our homes have improved. We now have electricity, but we would like to have running water, too. Maybe it would be possible very soon for that would be very good. Now it is good for them to go to school, but one thing that is being neglected is the teaching of relationship. Teach them of relationship, how he is related to you, or how you are related to him. Sometimes when you tell them they're your cousins, they'll laugh. So try to teach them the importance of this. I don't like the looks of girls wearing skirts too high, either. Teach them not to do this. By this the meaning of relationship has vanished, because a long time ago, they used to tell us to cover our legs. Now they have boys around them all the time and look at their legs. They meet over the hills, and you see young girls carrying babies these days. So please teach of the right things to them. I want to thank all of you who teach our children. That's all I have to say. I forgot to mention

Additional Comments:

385 (I) (continued) one thing. The school bus stops about a mile and a half from here. It is quite a ways for our children to walk. That's why the school reports that our children miss too much, because they just don't make it because of cold weather and sometimes don't get up on time. It takes time for them to get ready and cook for them. Sometimes they don't eat. So we are asking if the bus can come here to our camp to pick up the children. I am not asking this only for our children but for others, too, living in the camp. Please consider this and see if it is possible."

257 (I) "I think the interviewing is a good idea. We don't say much unless we are asked. We have a lot to say about how we want the schools to operate. My husband and I are both uneducated. Our children think the school is very good and we agree with them."

260 (I) "My son is kind of slow in everything; in his thinking, and in doing things for himself. I want somebody for him that will really understand him. He had this teacher, and I think she really helped him to learn some things that I know are kind of hard for me to teach him myself. But I know he's really improving."

392 (I) "We really don't want our children to play too much basketball and we wish they would have less activities. They should also have vocational training so they can help their parents."

515 (I) ".....I think the students that are poor in certain subjects and the subjects that are driving them down, the teacher should go to the parents, tell them about the problem, and know what the problem is. Then both the parents and the teacher can talk to the student."

422 (I) "You ask me about the school system. I will relate to you what I think and I will be very brief. Our children go to school, but there is no communication between the school personnel and the parents. Our Navajo culture and the education of our children should be connected. This must be done to save our culture because it is fading out of our way of life very fast. The

Additional Comments:

422 (I) (continued) biggest problem is that our language is taking on many changes. The younger generation isn't being taught correct traditional Navajo. Instead, they are making up their own dialect in which they form their own words and phrases. This type of dialect is only understood by the younger generation, which I think is wrong."

147 (I) "I like the excellent tutoring they receive and the Navajo teachers along with the Anglo teachers. I like it, too, when they are taught skills of both cultures. Mice, snakes, and lizards are said to be dissected. The children say they have done this and say they have done that. I have scolded them for it several days ago. 'Don't do it and it shouldn't be done,' I said. I don't approve of it. It wasn't meant for us to, but it's probably okay for the Anglos. We are usually told that is what is 'killing' us even when we see it after it had gotten run over by a vehicle, or that is what causes our headaches. That is why I don't approve of dissection. The teachers shouldn't ask our children to do that. Please. School officials and interpreters, please explain it to them correctly. I don't understand English. I didn't attend school, and I never was inside a school building. Interpreters, again I ask you to tell the school teachers not to ask our children to dissect.

Dances cause our boys and girls to go crazy. I don't allow my girls to attend them. I tell the boys not to go either. Please be considerate of us parents. I approve of the children getting educations. In the future, I will be grateful if they find good jobs. I am old, and I hope they will take care of me in the future. The children only miss classes when they have headaches and sore throats in the cold weather. When they are healthy, they go and I tell them to go. Before, we paid for our children's meals, but some days ago, I went to the cafeteria and asked if they could eat free, and it was okayed. I'm very grateful for that. I can't afford paying for the meals. I only receive \$50.00 each month and that isn't enough. People are working everywhere but still their earnings can't cover all their expenses. Me, I only receive \$50.00. This is how I live; I've got problems all the time. How to get groceries; I've got no transportation. That is why I don't know the teachers. I don't know the principal either."

Additional Comments:

150 (I)

"My children are in school at high school and have been there for three years. I feel that they are learning something to further and to cultivate themselves. I have been persuading them to get an education and have been chasing them to school since they were kids--hopefully to give them the kind of encouragement that would enable them to obtain a higher standard of living and to become better, independent individuals. I have only to reminisce about my parents to know about the 'cook book' to a good life. They have taught me the value and meaning of planning for the future and self-sufficiency. Their teachings I have carried on to my children which has gifted them with an appreciation for making decisions, however right or wrong, good or bad. Moreover, it has given them a sense of wisdom in maintaining their lives and an inherent pride in caring for and developing property. I have told them that these values and morals would not mold their lives but give to them the instrument to shape a respectable one. So, it becomes necessary for me to give to my children the 'what I might have been if I only did this or didn't do this' and the right to avoid those faults which I experienced. Now, I am emphasizing the necessity for them to learn the Anglo's education and to master their techniques of capitalism, democracy and teaching. They are at a point of self-determination now and I feel happy about their enthusiasm and attitudes toward accepting this new culture. I am not a selfish mother, I am only pushing for their sakes. There are places of sophistication like government jobs, high official jobs, teaching and learning centers, and more and more there are requests for high quality people to fill these needs. I want my children to have this sophistication so that I will feel proud and contented when even one of them meets the needs. I want my children to receive the reputation they deserve, that is why I am happy and anticipating about their future education. I want most for them to be free of misery or desolation and for them to be happy is for them to be free of these."

Additional Comments:

10 (I) ".....I sometimes wonder which is best, to have a Navajo teacher or an Anglo. I think I would like a Navajo teacher better, because they would teach our children the way of the Anglo and the Navajo way. That's what I want my children to learn. But on the other hand, the main purpose for our children to go to school is to learn English, so I like it if either one teaches school. This is what I think, because this question arises many times. About the bus, around here there should be more buses because the buses we have are really crowded and many things go wrong on a crowded bus, like fighting and pulling on the younger ones' hair. This is what I have noticed on some of the buses. So I talk and give my opinion on this."

222 (I) "How many children are there in the classroom? When the people came back from Fort Sumner, it was agreed that a teacher should have thirty students in his/her classroom. The students are different; some of them take more teaching to get to understand and some learn very easily. How do they handle students like this when some are smarter than the other students?"

152 (I) "Thank you for coming to my home, and that we could talk. I don't have any questions to ask you. I just want to thank you on behalf of what you said about the improvement of schools, and I hope this comes about soon."

49 (I) "Yes, I have a question. This pertains to the education of the youngsters. Nowadays since this young generation has affiliated with the Anglo culture, they have gone to the extremes of using alcohol, going to dances, hitching, etc. How can education be set up so the youngsters will realize the moral standards of living and strive for the best?"

71 (I) "Thank you for coming here, I enjoyed our visit. You have made some things clearer to me, nobody has ever come to me like you have to talk to me about school. So thank you for all you have told me and I like school very much. It's nice you are concerned. I never really went to school, because our parents kept us from school. Now as I see young ladies having a good job, I think if I was

Additional Comments:

71 (I) (continued) able to go to school, maybe I, too, would have had a good job like them. So with this in mind, I urge my children to stay in school and learn. And it is really good schools were built here among us. If one finishes school and gets a good job, or however long it takes him to learn about the job, this will help him earn a living. Thanks for all the schools on the Reservation. That's all."

78 (I) We live very happily on the lands our parents gave us. We now have children and they are attending school. I think of both the BIA and public schools the same---I like both. After students have gained their education, they might get good jobs."

186 (I) "The Navajo with a high school education could accomplish great things in our tribal government because he could relate for his people both in English and Navajo to benefit both to great extents."

187 (I) "We would very much like to hear from the school board members to come out and spend some time with us and tell us how our children are doing in school."

189 (I) "I have a question: What are those two (picture of Anglo and Navajo) saying to each other?"

191 (I) "If my son doesn't go to school when they are supposed to, will he get kicked out before he graduates? I don't like basketball games because they make my children crazy."

193 (I) "Yes, I would like to ask a question about things pertaining to education and the Navajo way of life. They should know where the schools are located, and we who are uneducated, wonder how the schools are being run and how our children are being taught, with what technique, and how to learn to run schools. How or in what way will they go about this?"

198 (I) "I am a bus driver. I think of the kids as my own children, even if I don't know them. I want them to be safe in school and at home. It's for their own good they grow up and finish their school and hold a good job afterward with the tribe, state, or government. It's their future and I am glad and happy if they stay in school. That's all."

Additional Comments:

324 (I) "I like school and I want my children to go to school. I never went to school, so I compare myself with the children who are going to school and they are lucky for this change. I also like the Navajo ceremonies because we were brought up to like it. If children do miss school and are put out of school, then they will miss more and get behind. I don't like children being suspended. That's like putting him a grade behind."

365 (I) ".....I have eight children and they are all in school. We try to tell about the Navajo life, here are the sheep and horses, but they are more concerned with books. And we stress that they get educated, even my husband tells them to go to college and finish there. Three girls are also told the same. They do not know this way of life, how to prepare meals traditionally, and I wonder how it is with the Anglos sometimes. Yes, to live in a hogan is hard, to make meals on a stove on the ground. With the Anglos, they have gas stoves, but it is different with us; it is harder. And when we tell our children to bring in some water with a bucket, they just laugh at us. They say that at school they have running water, and, 'we don't know what bringing the water in is, Mother.' I want for them to learn the Navajo and Anglo ways of life because their grandfather used to tell them about the Navajo and how hard it is."

367 (I) "Thank you for asking questions. This had never been said to me until this day. From the time my children were in school, nothing was said until now."

208 (I) "I would like to know the results of the questionnaire."

13 (I) "These questions you asked me about. In the next few years will we be able to know what became of it? Thank you for coming so we could talk."

406 (I) "I like the BIA schools."

257 (I) "Children should be given opportunity to succeed in everything possible. I hope this survey helps us Navajos."

Additional Comments:

420 (I)

"The things that are bothering the girls and boys are they fool around too much. In the classroom the students are sitting by each other. That's how I looked at it from the side. I don't think that's a right thing to do in school. Separating the boys from the girls, a long time ago we never let the boys and girls come close to each other, even though they were not related to each other. Tell them not to be close, that's how the Navajo way of life used to be. Teaching that a girl in the Navajo way is to weave and a boy to watch or take care of the livestock and also the house itself. They don't want that any more. How are we going to put these things the way it was in the past? The reason why it's like that is having the boys and girls put together in one room. Of the way I said it before separated the boys and girls in public school and government school. Put the girls in one school so they can learn something that they didn't learn before. If we do it that way, maybe they'll straighten themselves out. This winter I attended a few basketball games, used to watch the students. When are they ever going to think for themselves. It really is bad these days. In the past it wasn't like that, maybe that's the time you went to school. It wasn't really bad, but now I have nothing to say and can't do anything about this young generation. In our Navajo way of teaching like a grandmother teaching a young girl--that's what they don't like now. The same ways go for the boys. They don't say this to their grandparents, 'Now tell me about the life of our people so I can learn.' They don't care to ask this. Any schools that they have should be all the same like I said before, not get the boys mixed up with the girls. I just wonder if it gets any better. The school was better in the past, they used to have a separated door to go into another room, away from the boys and girls. Dances, sports, and movies are the worst activities they have. That's how they get together and never pay attention to their parents and you might say that they get crazy from these activities. In the Anglo way they say it's part of their grades, but they don't think about it. That's how these Anglo people are teaching each other about dances,

420 (I) (continued)

movies, and sports. The Navajo children don't think about these activities as part of teaching. They learned the things in movies of what those actors are doing in the movies. If dances, movies, and sports are taken away from the students, they probably will do better in their life. The students should be separated from each other. The same way with the games, even though they have it in one room, they should have the girls on one side and boys on the other. Not get these students all mixed up while they are attending the activities. Public school isn't any better on the Reservation because after the school is out about 4:00 p.m., the students will tell each other not to go back on the bus and say where they are going to meet each other so they could go some places from there. Then their relatives, parents will be expecting them to come back on the bus. Then if they don't show up, the family starts worrying about them. In the Navajo way of life there are only four things that we live by: 1) having our houses in good order, 2) the women used to teach their young children how to weave and ways of mixing the foods from corn, 3) the men used to teach their sons about the way of life, 4) how to use rope, hauling water and woods, how to handle the livestock. That is how strong the Navajo ways of life used to be. Now our children don't want that kind of life. There are hardly any more sheep left and they still have some horses, but they are no use. The cars and trucks are the only transportation they have. Who cares to sit on a horse again. We are not used to the Anglo way of life and we can't copy them. There is nothing we can afford, but we still think we can drive a car or live the Anglo way. They tell us there are jobs for us, but still we can't find a job. They are saying that the one that went to school can have a better life and lots of them just finished school and couldn't find jobs. If you have a son, when he comes home, tell him to help you at the cornfield and if you herd sheep, take him along so he can learn something. But then, they are complaining a lot about the sheep from councilmen saying that you went over the limit you are supposed to have. There is nothing we could do about this problem. There are jobs, but then they work and right after they get paid they go somewhere where they are not supposed to be. About 102 years ago, when our grandparents were released from Fort Sumner, they got what they needed in 70 years, so the livestock got large and the cornfields. That was really a strong way of making a living. The children of those days made a good

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living out of it and the people progressed into large families. Myself, I'm 72 years old and my children have been working on the cornfield a lot, but then I'm through so I don't know what will happen after this. I have been working with the sheep, raising them until up to now. I guess I'm through with raising the sheep now because I'm not strong enough like I used to be. How are they going to relearn their Navajo way of life? Even the Anglos can't and don't know how to handle it. In the Anglo way of life we can't or don't know how to handle it, but they keep saying this is how we are going to learn it. The Anglo people are the ones that get this liquor into the Reservation. Another thing that is dances that they hold here on the Reservation just to make money on us. It's really not right for the children, they can't ever think when they have these kinds of activities on the Reservation. When they have a game somewhere on the Reservation and have some children to watch the game and come back sometimes in the middle of night. Then they just drop them off at school and they just take off anywhere they want to. When they have a movie, too, they just take off from home and not think about their parents. They don't come home until the next morning. Those are some of the reasons why they don't listen to us and follow what they are supposed to be. Even though we live in a hogan, we should think right from inside of that home. The women should be thinking about weaving, carding, cooking for the family, and how to build a fire. That should be the women's jobs. Outside of the house, we think about the cornfield and take care of the foods we raised. That was the strongest way of making our life; it's not like that any more. He wouldn't ever care to go close to the sheep and hoe in the cornfield. He just looks at himself and combs his hair. And he is not thinking about what should be done around the house. We still blame the Anglo for bringing these things into the school system. A long time ago, we held different ceremonies, but still it was fun. We tell our children not to go to anything like that because they might get themselves into trouble. But today we still have those things here on the Reservation. Everybody is going crazy about these things. The ceremonies are not handled like they are supposed to be. Everybody is mixed up into these activities. Both the Navajo and Anglo ways are the same nowadays. The people that think a lot in the Navajo way don't ever care to go to any activities, they just look over there and pass by. They have a better life than the others that attend all these activities. Some people think that ceremonies are nothing to them. They are

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thinking they won't get anything out of going to these places. These are the people that have a better way of living. The Anglo people that are teaching in religions say that when you die, you go directly to heaven. They are teaching people what's going to happen to them after their death and not teaching the good point about the life in the future. I am still thinking the ways we used to. A different kind of ground corn and corn pollen, that was the way we used the corn for our prayers in life. Thinking about the way of life in present times but not teaching anything about death. In our own way of teaching religion to our children, they get themselves a good life and something that could be used in the future life. The people are forgetting our ways of life nowadays. There are lots of different things that are coming into our Reservation like liquor, smoking, peyote, and drugs are coming in the Reservation that will really worsen our lives. We really want the liquor to get off the Reservation and including the peyote to be sent back to where it came from. That would be better if this wasn't in the Reservation. Nowadays people are just making money on us Navajos. That's all these Anglo people want and are living on the Reservation just to make money on us. We can't ever make a living for ourselves. Also the Navajo way of life is going out. We get old ourselves and then our young generation wouldn't care to do any cornfield work or livestock any more. We are not thinking about our way of making a living any more. In the Anglo way they make all different kinds of things and say this is better than this. What they used to go to school for we'll start teaching these children that are now growing up to: plant different kinds of foods, herd the sheep. They have been saying that education was a better way of making a life, but then everybody is getting out of their minds about different things that are going on in the Reservation. Navajos are losing track of a better way of living and the people are progressing in the wrong way of life really fast. When we talk to our children, they don't understand or it goes out through the other ear. They never listen to what we say to them now. They don't even understand the singing in ceremonies. When you tell them to pray or give them a corn pollen, they don't know what to do with it. They never think about what their mom and dad are trying to say to them. There is nothing we could do about our way of life and the Anglo way of life. We can't even make these two ways of life the same."

Additional Comments:

247 (NI) "I feel that if this school, and many of the other schools had a vocational program, there probably wouldn't be as many drop-outs and dissatisfied students as there are. I think the breakfast program here is great. I feel the school here has a stronger hold on the students. When the teacher says 'no,' the kids may try to push and push, but after they find that they can't push anybody, they buckle down, and I admire the school for this."

459 (NI) "I don't know if I've been any help to you, but I enjoyed the interview."

The Ideal Values

The preceding transcripts represent a sample from over 255 obtained from the parents. All of the transcripts were analyzed in order to determine what the parents stated as preferred or desirable for themselves or their children. Key words were used to provide objective criteria for identification of basic themes. The themes were defined in terms of the context in which the key words were used. An appropriate term was used to label the value thus identified. Finally, descriptive definitions of the ten values thus identified were written in terms of the basic themes and their inter-relationships. The ten values are referred to as the ideal values and represent those preferences held in common by the parents, regardless of educational level, age, social class membership, race, or urban-rural affiliation. These ideal values do not represent the "ultimate" parental values, nor have they been empirically derived, but they do represent the most often repeated themes stated by the parents within the context of this study.

Ideal Values

<u>Key words</u>	<u>Themes</u>	<u>Value</u>
Livelihood; jobs, work, herding, farming, weaving, carpentry, silversmithing, teaching.	Satisfying basic physical needs. Earning a living.	Survival.
Navajo/Hopi languages, English, reading, writing, speaking bi- lingual languages.	Knowing one's own native tongue is essential in establish- ing one's sense of personal identity and defining the nature of his relationship to his environment.	Personal identity (being).
Family relations, family relatives, cohesiveness, Hogan sharing, cooperation, parent-child relations.	Rewarding interpersonal relationships within the family.	Community.
Tradition, old, ancestors, the past inherency.	Orderliness, well-being, and happiness of individual can best be maintained by living in harmony with nature.	Harmony.
Respect, behavior, obeying, sobriety; should be/ought to be.	Children's respect for parents. What one should/ought to do. Social expectancies of what is right or wrong are to be learned and lived.	Respect.
Religion, spiritual, legends, belief, sacred ceremonies, sings.	Understanding "why" things happen and the cause and effect relationships in nature.	Under- standing.

Ideal Values (continued)

<u>Key words</u>	<u>Themes</u>	<u>Value</u>
Learn, teach, education, knowledge.	Knowing "how" things happen; learning new ideas and experiencing new things.	Knowledge.
Control of schools, Indian teachers, School Board members, administrators.	Being in control of one's own life; not being controlled by others.	Autonomy.
Communication; being informed, sharing information, combining both Indian and non-Indian ways.	Being informed, sought out for an opinion. Participating in decision-making processes.	Involve-ment.
Admire, need, desire, want both. Different.	Knowing and incorporating selected elements of a divergent culture.	Assimila-tion.

Following are the descriptive definitions of the ideal values inferred from the key words and themes above.

Survival. A desire to satisfy the basic physiological and health needs of the individual by providing him food, water, and shelter.

Personal identity (Being). A desire to know who one is, where he is going, what he wants out of life, and how he is related to the world around him. One of the main channels for establishing personal identity is one's native language.

Community. A desire to experience rewarding inter-

personal relationships within the family community. A desire to be loved, supported, and respected for who one is within the family.

Harmony. A desire to live in peace, happiness, and tranquility with one's self and others.

Respect. The desire to respect others and be respected by them, particularly in the parent-child relationships.

Understanding. A desire to understand the inter-relationships between events in one's own life. Understanding why things happen and their scientific cause and effect relationships in nature; this understanding involves both physically observable phenomena and non-physical, non-observable and spiritual phenomena.

Knowledge. A desire to be educated, to learn, to go to school, and experience new things in order to grow intellectually, physically, socially and emotionally.

Autonomy. Being in control of those events directly effecting one's own life. Not being controlled by others, but having the freedom to choose between alternatives.

Involvement. A desire to be informed, sought out for an opinion, and being an active member in the decision-making processes that directly effect one's own personal life.

Assimilation. A desire to know or incorporate, voluntarily, certain aspects of a divergent culture.

The Behavioral Values

In this part of the report, all of the relevant significant differences as a function of being Indian or non-Indian were placed under one of the ten ideal categories. Thus, 20 behavioral values were inferred from these differences, 10 for the Indian parents and 10 for the non-Indian parents. These behavioral values represent different ways of behaving in effecting the realization of the ideal values. These differences do not represent conflicting or mutually exclusive behaviors, but, on the contrary, represent a different point of emphasis on a single continuum of behavior. All parents engage in all the behaviors mentioned below in some degree. Differences between parents, therefore, are differences in degree, rather than differences in kinds of behavior. These differences are statistically validated.

Each of the ideal values is treated separately. The ideal value is listed; observed differences are noted; behavioral values inferred from those differences; and some of the implications of the differences discussed.

I. Survival

Table I reports the differences in occupational levels of Indian and non-Indian parents. There is a significantly higher tendency for the Indian parent to engage in agrarian occupations, menial service-related occupations, or be unemployed, and a corresponding tendency for non-Indian parents to work for wages within a societal setting, at the higher professional levels. For example, only 1 of 63 non-Indian parents reported themselves as unemployed in this sample, while 192 of 454 Indian parents reported themselves as unemployed. In the over 400 comparisons made in this study, this particular test reached the highest level of significance with a Chi Square of 307. It would be difficult to over-emphasize the importance of this variable in the development of divergent values between the two groups. It is at the roots of each groups' survival and motivational differences.

I. Survival

A. Observed Differences		Table I
Occupational Levels		
	<u>Indian parents</u>	<u>non-Indian parents</u>
High	84	58
Low	<u>353</u>	<u>5</u>
	437	63
$\chi^2 = 307^*$		

*Sig. .01 level

B. Behavioral Values

Indian parents

Agrarian survival.

Satisfaction of basic needs accomplished more by working directly with the land, nature, and livestock and less for wages.

C. Implications

Familial identification.

Individual identifies more with the family and less with society as basis for satisfaction of needs.

Personal dependency.

Individual must be more dependent upon other people within a smaller reference group.

Societal independency.

Individual can survive more easily without dependency upon society.

Equality.

More equality in the distribution of more limited goods is expected as inherent right.

Personal fatalism.

Individual cannot avoid personal dependency and should resign himself to this.

non-Indian parents

Capitalistic survival.

Satisfaction of basic needs accomplished less by working with the land, nature, and livestock and more by working directly for wages.

Societal identification.

Individual identifies less with the family and more with society as basis for satisfaction of needs.

Personal independency.

Individual must be less dependent upon other people within a larger reference group.

Societal dependency.

Individual can survive less easily without dependency upon society.

Inequality.

Less equality in the distribution of more plentiful goods is expected.

Societal fatalism (conformity).

Individual cannot avoid societal dependency and should resign himself to it.

C. Implications (continued)

Indian parentsInherency.

What is "right,"
lawful or harmonious
is influenced more by
inherent criteria
such as position
in the family,
traditions, and
age. You acquire
basic needs auto-
matically as a function
of who you are.

Work is task-oriented.
Do what is necessary.

non-Indian parentsAcquisition.

What is "right,"
lawful or harmonious
is influenced more by
acquisition and
accumulation of
some commodity such
as money, land,
information, or
education. You
acquire on the basis
of what you do.
The more you acquire,
the more you control.
Relative,
situational criteria.

Work is time-
oriented. Keep busy
for a prescribed
time.

II. Personal Identity (Being)

The parents repeatedly stressed the importance of the native tongue and indicated that one's sense of personal identity is gained through the language. Numerous authors support this position.¹ Abrupt or traumatic alienation from one's native language, especially among young children, threatens one's sense of personal identity and gradual developmental contact with the world around him. Table II shows the bases used for inferring the second ideal value of personal identity (being). Semantic analysis of the language differences was used as one of the bases for the inferences drawn.

II. Personal Identity (Being)

A. Observed Differences	Table II
<u>Indian parents</u>	<u>non-Indian parents</u>
Speak Navajo/Hopi language at home more. Desire their child to speak the Navajo/Hopi language at home more than the non-Indian parent.	Speak English at home more. Desire their child to speak the Navajo/Hopi language at home less than the Indian parent.
Want the schools to teach the Navajo/Hopi languages more than the non-Indian parents.	Want the schools to teach the Navajo/Hopi languages less than the Indian parents.

Whorf, Benjamin Lee. Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf. John B. Carroll, Ed., John Wiley & Sons, N. Y. 1956.

Table II (continued)

<u>Indian parents</u>	<u>non-Indian parents</u>
Think the teacher should speak the Navajo/Hopi language more than the non-Indian parents.	Think the teacher should speak the Navajo/Hopi language less than the Indian parent.
B. Behavioral Values	
<u>Interdependency.</u> In the Navajo/Hopi language, the individual tends to be seen more as an integral, interacting part of the total environment (nature).	<u>Independency.</u> In the English language, the individual tends to be seen more as a separate, independent entity from his external environment.
The external environment is more active, powerful, full of life, energy, and acting upon the individual, determining his actions.	The external environment is more passive, powerless, lifeless, and is acted upon by the individual.
The individual tends to be seen as acted upon, less powerful and determined by the external environment. The individual tends to see other in-group people in the same way as he sees himself. (I-Thou relationships).	The individual tends to be seen as active, controlling and acquiring the external environment. The individual tends to see other people as part of the external environment. (It-It relationships).
C. Implications	
One's sense of personal identity involves the individual being more interdependent with his environment.	One's sense of personal identity involves the individual being more controlling and acquiring of his environment.

C. Implications (continued)

<u>Indian parents</u>	<u>non-Indian parents</u>
Loss of the sense of inter- dependency tends to threaten one's own personal identity and psychological well-being.	Loss of the sense of control and acquisition over the environment tends to threaten one's own personal identity and psychological well-being.

III. Community

A. Observed Differences	Table III
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<u>Indian parents</u>	<u>non-Indian parents</u>
Need their children to take care of them more when they are old than non-Indian parents.	Need their children to take care of them less when they are old than Indian parents.
Indian parents find it easier around the house when their child stays home from school than non-Indian parents.	Find it less easy around the house when their child stays home from school than Indian parents.
Depend upon their children to interpret English for them more than non-Indian parents.	Depend upon their children to interpret English for them less than Indian parents.
Allow their children to choose the school they want to attend more than non-Indian parents.	Allow their children to attend the school they want to attend less than Indian parents.

B. Behavioral Values

Familial community.

Sharing and cooperation in
interpersonal familial
relationships.

Societal community.

Sharing, cooperation, and
acquiring-competing in
familial-societal inter-
personal relationships.

C. Implications

<u>Indian parents</u>	<u>non-Indian parents</u>
Familial values and expectancies (sharing and cooperating) are extended into contacts with the larger society.	Societal values and expectancies (acquiring and competing) are extended into familial value structure (sharing and cooperating.)
A more consistent, intense and narrower range of behaviors in interpersonal relationships.	A less consistent, less intense, but broader range of behaviors in interpersonal relationships.
Children are more free to control themselves. Each is free to experience the natural consequences of his own behavior.	Children are less free and tend to be dominated and controlled, mainly by contriving consequences of reward and/or punishment by others.

IV. Harmony

A. Observed Differences Table IV

<u>Indian parents</u>	<u>non-Indian parents</u>
Want the teaching of the traditional Navajo/Hopi way of life taught in the school more than non-Indian parents.	Want the traditional Navajo/Hopi way of life taught in the school less than Indian parents.
Want the teaching of Navajo/Hopi history in the school more.	Want the teaching of Navajo/Hopi history in the school less.
Think the school has taught their child to be ashamed of his past more.	Think the school has taught their child to be ashamed of his past less.

B. Behavioral Values

Indian parentsHarmony through tradition.

The past and traditions are the better criteria for determining how the individual should behave in the present.

C. Implications.

The past is a more secure guide for harmony in the present.

The past is more impartial, fair, when used as a guide; harmony and lawfulness is more inherent in the normal developmental process of aging, traditions, etc.

The future consequences of one's own behavior is better determined by following past guidelines in the present. Past used to motivate others.

Ignoring of the past and traditions are dangerous and threatening to the individual.

non-Indian parentsHarmony through aspiration.

The future and innovation are the better criteria for determining how the individual should behave in the present.

The future is a more secure guide for harmony in the present.

The past is more biased when used as a guide; harmony and lawfulness is less inherent in the normal developmental process of aging, traditions, etc.

The future consequences of one's own behavior is the better guide for present behavior. Acquisition will tend to provide security. Promises used to motivate others.

Ignoring of aspirations and the future are dangerous and threatening to the individual.

V. Respect

A. Observed Differences

Table V

<u>Indian parents</u>	<u>non-Indian parents</u>
Made significantly more "no response" answers to items on the questionnaire than non-Indian parents.	Made significantly less "no response" answers to items on the questionnaire than Indian parents.

B. Behavioral Values

Respect for others-self.

Harmony in familial interpersonal relationships is better maintained by an awareness of how one's behavior may effect others and consideration of others' possible responses has more influence over one's own behavior.

Respect for self-others.

Harmony in familial-societal interpersonal relationships is better maintained by an awareness of how one's behavior may effect self and consideration of others' possible responses has less influence over one's own behavior.

C. Implications

Familial interpersonal relations built more on others' expectancies and less on self-expectancies. Less likely to criticize others.

Familial-societal interpersonal relations built more on self-expectancies and less on others' expectancies. More likely to criticize others.

More likely to withhold response when possible negative emotional reaction is expected, or respond in a way that decreases the likelihood for a negative emotional response.

Less likely to withhold response when possible negative reaction is expected and less likely to respond in a way that decreases the likelihood of a negative emotional response.

More likely to say what is "expected."

Less likely to say what is "expected."

VI. Understanding

A. Observed Differences

Table VI

<u>Indian parents</u>	<u>non-Indian parents</u>
Desire more teaching of the Navajo/Hopi religion in school.	Desire less teaching of the Navajo/Hopi religion in school.
Desire a local Medicine Man to teach religion in the school more.	Desire a local Medicine Man to teach religion in the school less.

B. Behavioral Values

Spiritual Understanding.
Understanding of some of the aspects of one's life is accomplished better by reliance on spiritual explanations more than physical ones.

Scientific Understanding.
Understanding of some of the aspects of one's life is accomplished better by reliance on physical explanations more than on spiritual ones.

C. Implications

More causes of human behavior are to be found in the Spiritual world than in the physical world.

Fewer causes of human behavior are to be found in the Spiritual world than in the physical world.

Responsibility and/or blame for the individual's behavior is more in the Spiritual forces of the external environment (spirits, gods, demons), and less in the Spiritual and/or mental forces (soul, will, attitudes) within the person himself.
Environmental Dualism
Humanistic Monism

Responsibility and/or blame for the individual's behavior is less in the Spiritual forces of the external environment (spirits, gods, demons), and more in the Spiritual and/or mental forces (soul, will, attitudes) within the person himself.
Environmental Monism
Humanistic Dualism

VII. Knowledge

A. Observed Differences

Table VII

<u>Indian parents</u>	<u>non-Indian parents</u>
Has less formal education than non-Indian parents.	Has more formal education than Indian parents.
Feel educated people think they are better than less-educated people more than non-Indian parents.	Feel that educated people think they are better than less-educated people to a lesser degree than Indian parents.
Would like to go back to school more than non-Indian parents.	Would like to go back to school less than Indian parents.

B. Behavioral Values

Practical Knowledge.

Informal education stresses the practical, personal, tangible abstractions, and broadly based career program.

Has less direct, personal experience and contact with the schools, but desires it more and entertains high expectancies for education.

Theoretical Knowledge.

Formal education stresses the theoretical, impersonal intangible abstractions, and specifically based professional program.

Has more direct, personal experience and contact with the schools, but desires it less and entertains low expectancies for education.

C. Implications

There is a larger discrepancy between real experiences in education and ideal expectancies from education. They have fewer experiences, are less critical and have higher expectancies from education than non-Indian parents.

There is less discrepancy between what they have really experienced in education and what they ideally expect from education. They tend to be more critical, and have lower expectancies from education than Indian parents.

VIII. Autonomy

A. Observed Differences
Table VIII

<u>Indian parents</u>	<u>non-Indian parents</u>
Think that non-Indians run the school more than non-Indian parents.	Think that non-Indians run the school less than Indian parents.
Think School Board members should all be Navajo/Hopi more than non-Indian parents.	Think School Board members should all be Navajo/Hopi less than Indian parents.
Think administrators should be Navajo/Hopi more than non-Indian parents.	Do not think administrators should be Navajo/Hopi.
Think the tribe should control the schools.	Think the tribe should not control the schools.
Have not talked with a School Board member.	Have talked with a school Board member.

B. Behavioral Values

Indian autonomy.

A desire to have a greater degree of control and freedom of choice by having individuals more closely identified with Indians in charge of the schools.

Non-Indian autonomy.

A desire to have a greater degree of control and freedom of choice by having individuals more closely identified with non-Indians in charge of the schools.

C. Implications

Consensual autonomy.

Each individual has the right and opportunity to provide information and input into the decision-making process. This opportunity is

Democratic autonomy.

Each individual has the right and opportunity to provide information and input into the decision-making process. This

C. Implications (continued)

Indian parents

provided more by formal group processes and is less the individual's responsibility.

Group consensus is reached if all individuals independently arrive at the same decision. Even after group consensus, each individual is free to behave independently of the group consensus. Societal leaders do not control or influence individual's behavior; familial leaders control more.

non-Indian parents

opportunity is provided less by formal group processes and is more the individual's responsibility.

Group decisions are reached by majority-rule and all individuals are obliged to follow the majority's decision. Societal leaders control or influence individual's behavior more; familial leaders control less.

IX. Involvement

A. Observed Differences

Table IX

Indian parents

Desire to know their child's teacher more than non-Indian parents.

Know their child's teacher less than non-Indian parents.

Would like the teacher to visit their home more than non-Indian parents.

Have visited their child's classroom less than non-Indian parents.

non-Indian parents

Desire to know their child's teacher less than Indian parents.

Know their child's teacher more than Indian parents.

Would like the teacher to visit their homes less than Indian parents.

Have visited their child's classroom more than Indian parents.

Table IX (continued)

<u>Indian parents</u>	<u>non-Indian parents</u>
Would like to visit their child's classroom more than non-Indian parents.	Would like to visit their child's classroom less than Indian parents.
Responded that they "did not know" when asked about school programs, administrators, and policies more frequently than non-Indian parents.	Responded that they "did not know" when asked about school programs, administrators and policies less frequently than Indian parents.

B. Behavioral Values

Idealistic Involvement

There is more discrepancy between what they desire to know and what they actually know than among non-Indian parents.

Realistic Involvement.

There is less discrepancy between what they desire to know and what they actually know than among Indian parents.

C. Implications

They desire to be involved more than non-Indian parents.

They desire to be involved less than Indian parents.

They actually have less direct knowledge and experience with the school than non-Indian parents.

They actually have more direct knowledge and experience with the school than Indian parents.

X. Assimilation

A. Observed
Differences

Table X

<u>Indian parents</u>	<u>non-Indian parents</u>
Desire to learn English language more than non-Indian parents.	Desire to learn English language less than Indian parents.
More verbal expressions of the desire to learn the English language (transcripts).	Fewer verbal expressions of the desire to learn the Navajo/Hopi language (transcripts).

B. Behavioral Values

Indian parentsPersonal assimilation.

A desire to personally incorporate selected aspects of the non-Indian culture into one's own personal life-style; mainly conveniences, education, and work patterns.

non-Indian parentsImpersonal assimilation.

A desire to know, but not personally incorporate Indian culture into one's own life-style. A desire to know about Indian culture primarily in order to get along with them.

C. Implications

The non-Indian world is seen as different from the Indian world and they desire the best of both for their children.

The Indian world is seen as different from the non-Indian world and the primary direction of assimilation is from Indian to non-Indian.

Less feelings of superiority; fewer feelings of guilt. Tend to see themselves as a minority group surrounded by dominant group.*

More feelings of superiority; more feelings of guilt. Tend to see themselves as a minority group surrounded by a dominant group.*

See more changes and transitions in the Indian pattern of life.

See fewer changes and transitions in the Indian pattern of life.

*It is interesting to note that both Indian and non-Indian parents tend to be alike in that each feels they are a "minority" group surrounded by a dominant culture. Each feels that the responsibility for assimilation and communication rests with the "dominant" group, and each entertains the feeling of not being wanted by the other, hence there is a tendency toward an aloofness and distance between the two groups. For example, the Indian parents depend upon the school to come to the chapter houses or the homes, while the schools depend upon the parents to come to the school to initiate the beginning processes of involvement and assimilation. Both express feelings of being cut off, excluded from social and cultural participation in the "out group." Alienation.

SUMMARY AND CONCLUSIONS

This study was undertaken in order to determine what the parents of children attending public schools on the Navajo/Hopi Reservation wanted of education. A random sample of 10% of all the parents having one or more children in attendance at one of the six public school districts on the Reservation was taken. A 97-item questionnaire and a projective type test were developed especially for this study to measure parental attitudes and values. Twenty-three (23) interviewers were selected by recommendations obtained through the local chapter houses of people who were known, respected, and skilled in bi-lingual communication. The interviewers went out into the homes of the parents and conducted the interviews. The 97 items on the questionnaire were statistically analyzed using the Kolmogorov-Smirnov test in determining the significance of the differences between the parents as a function of educational level, age, social class membership, race, and urban-rural affiliation. There were 430 comparisons made between the parents. Of these, the null hypothesis was rejected in 168 of the comparisons and accepted in 232 of the tests.

Ten (10) ideal values were identified by means of a frequency count on themes running through the projective portion of the test. The null hypothesis was rejected and

these ten ideal values were identified as values common to all parents, regardless of educational level, age, social class membership, race, and urban-rural affiliation. The null hypothesis concerning parental behavioral values was rejected and significant differences between the parents as a function of racial affiliation was accepted. Ten (10) such behavioral values were identified for the Indian parents and 10 for the non-Indian parents. These behavioral values were conceptualized on a single continuum of behavior and differences were postulated in terms of differences in degree of behaviors and not in differences in kinds of behaviors.

CONCLUSIONS

The major conclusions drawn from this study are:

1. The parents have a strong desire for quality education for their children. They desire a program that will prepare their child to earn a living either ON or OFF of the Reservation as economic necessities dictate. They expressed an urgency in finding a solid economic base in which the satisfaction of the basic physiological needs can be assured.
2. A comprehensive career educational program preparing students at all professional levels was seen as desirable.
3. The native tongues represented in the local population should be represented in the curriculum of the schools. A bi-lingual program at the lower elementary level and the teaching

of English as a Second Language were seen as desirable by the parents.

4. Interpersonal relationships were seen as playing an extremely important role in the teaching process. Having teachers who can understand, communicate, and personally identify with their children were seen as a necessary prerequisite for effective instruction.
5. The teaching of local history, culture and traditions was seen as an effective way of establishing a sense of harmony, orderliness, and unity within the school setting.
6. Religious and spiritual values were seen as primarily the responsibility of the home but a respect for and understanding of these values by the schools was also seen as desirable.
7. The parents desire to be included, consulted and respected as a part of the educational process. They are, however, somewhat reluctant to come to the school and depend upon school personnel to provide them with information either through their chapter houses or through direct contact between the home and school.
8. They desire a school program that is locally controlled, administered and responsive to the needs of the parents.
9. They desire a program in which the student is free to choose from a broadly-based, multi-purpose and bi-cultural curriculum.
10. The public educational system has gained tremendous support from the parents over its 47-year history on the Reservation and the parents believe that it is through education that their children will have a better life.

APPENDIX

DIRECTIONS TO THE INTERVIEWERS:

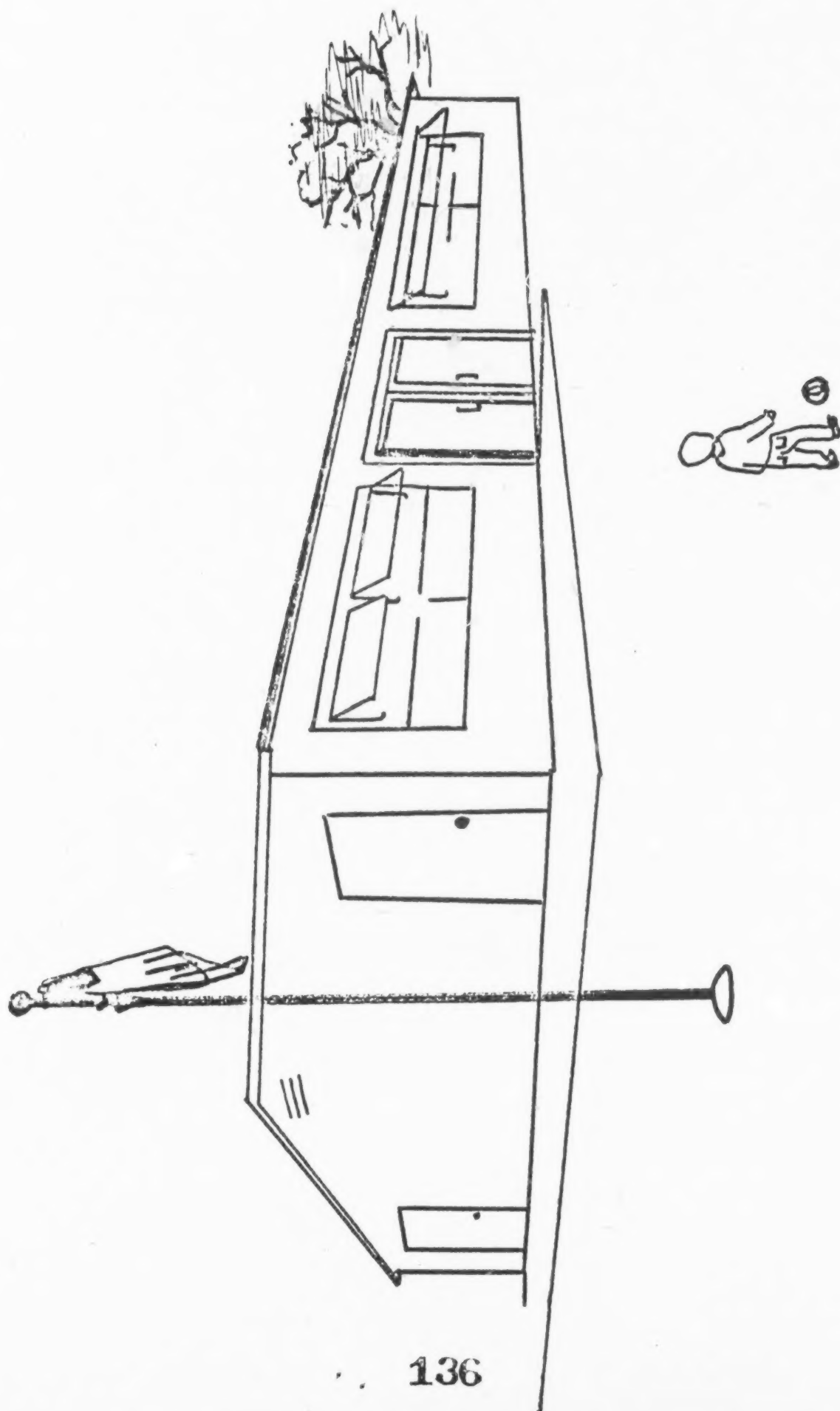
Please explain to the parent that this portion of the interview will be taped. Mark the name of the parent on tape. Turn tape recorder on to RECORD. DON'T FORGET TO TURN TAPE AFTER 25 MINUTES HAVE GONE BY!

1. What in the Navajo/Hopi way of life do you think is most important for your child to know?
2. How is the Navajo/Hopi way of life different from the Anglo way of life?
3. INTERVIEWER: Take out the picture of the school and say:
 "Here is a picture of a school.....can you think of any changes that have occurred in the school system in the last ten years?"
 "Which changes have made you happy?"
 "Which changes have made you sad or angry?"
4. INTERVIEWER: Take out the picture of the hogan and say:
 "Here is a picture of a hogan.....please tell me about life in a hogan."
 "What's happening inside?"
 "How do the people inside feel?".....etc.
5. INTERVIEWER: Take out the picture of the two people and say:
 "Here is a picture of two people.....tell me a story about these two faces."
 "What is each one thinking about?"
 "What will happen to each of them?"....etc.

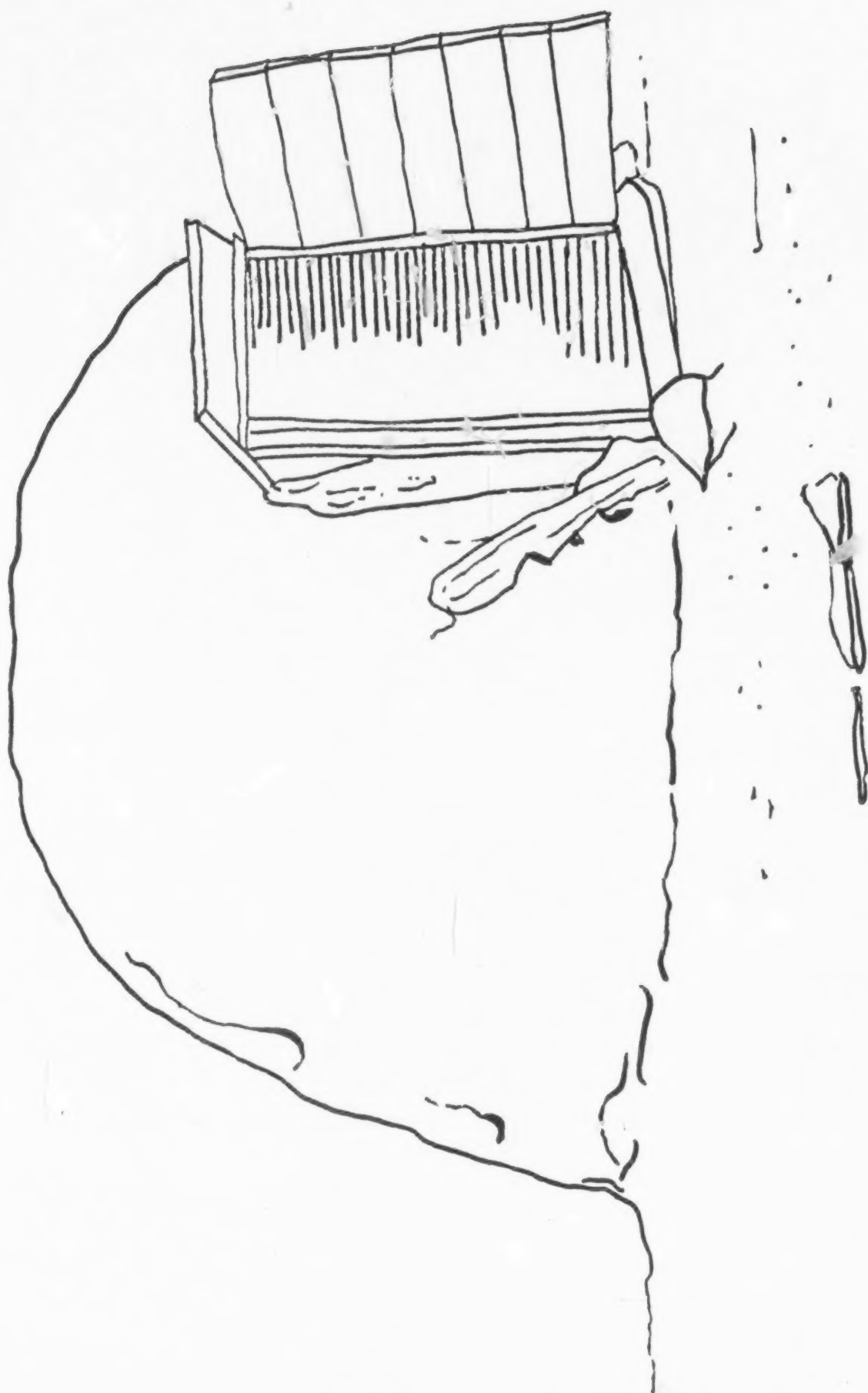
INTERVIEWER: Please end interview with: "Do you have anything you would like to ask me?"

-THANK YOU

Time Interview Ended _____



126.



137

127.

